



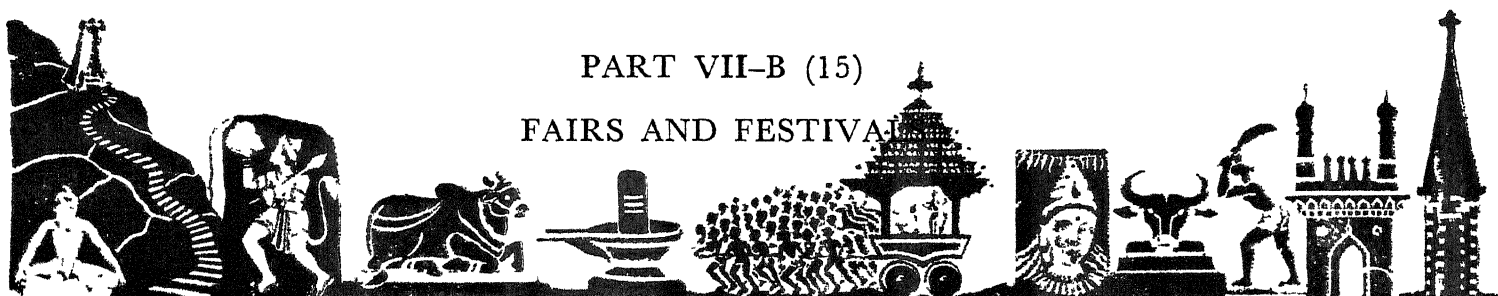
CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VII-B (15)

FAIRS AND FESTIVALS



(15. Nizamabad District)

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OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh

Price: Rs. 4 85 P or 11 Sh 4d or \$ 1 75 c

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F O R E W O R D

Although since the beginning of history, foreign travellers and historians have recorded the principal marts and entrepots of commerce in India and have even mentioned important festivals and fairs and articles of special excellence available in them, no systematic regional inventory was attempted until the time of Dr. Francis Buchanan-Hamilton in the beginning of the nineteenth century. One of the tasks set before him by a resolution of the Governor-General-in-Council in 1807 was "to examine with as much accuracy as local circumstances will admit": "an account of the various kinds and amount of goods manufactured in each district...the ability of the country to produce the raw materials used in them...how the necessary capital is produced, the situation of the artists and manufacturers, the mode of providing their goods...commerce : the quantity of goods exported and imported in each district; the manner of conducting sales, especially at fairs and markets."

That he discharged his duty very thoroughly will appear from his statistical accounts of Mysore and the northern districts of Bengal and Bihar.

The great Revenue Surveys of the middle of the nineteenth century made no attempt in this direction, and accounts of fairs and festivals in districts were neglected until W. W. Hunter took up the compilation of statistical accounts again the last quarter of last century. For the purpose of notifying holidays in the East India Company's offices the Board in Calcutta had since 1799 been in the habit of "procuring an accurate Bengalee almanac properly authenticated by brahmanical astronomy" from the Nabadwip Court (letter from Secretary to Board of Collector of Nadiya, 5 July, 1799, No. 8217, W. W. Hunter's Unpublished Bengalee MSS Records). Satis Chandra Vidyabhusan in his *History of Indian Logic* wrote that "almanacs were prepared by the Pundit Samaj of Nabadwip which were supplied to the Nawab's Court of Murshidabad as well as to the East India Company, the Supreme Court, etc...the Nabadwip Panjika under the imprimatur of *Nabadwipadhipater-anugya* was accepted by all the landlords of Bengal". This *Nabadwip Panjika* which remained the standard almanac for Bengal continued in use throughout the first half of the nineteenth century and each issue contained a list of important fairs and festivals in every district. A valuable almanac was that published by the Vernacular Literature Committee's Almanac published in 1855-6 (1262 B.S.). It gave an account of 309 famous fairs of Bengal in its second part. The *Gupta Press Panjika* or almanac which virtually replaced *Nabadwip Panjika* made its first appearance in 1869 and continued to publish a useful list of important fairs and festivals in the country. But this list was by no means exhaustive nor were W. W. Hunter's which he published with each Statistical Account.

Meanwhile native crafts, industries and objects of artistry decayed rapidly and thoroughly as a result of the East India Company's policy of extinguishing them, and official interest in fairs and festivals declined, although these occasions, divested of much of their glory; still continued to attract livestock, grain, merchandise and handicrafts from far and near. The *Imperial Gazetteers* published between 1880 and 1910 gave a minor place to these important seasonal markets or temporary inland ports. Even the District Gazetteers, which still are the fullest and most compact accounts of districts, make but casual mention of fairs and festivals in the country and attach little economic importance to them.

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances of trends of the future and vanishing practices of the past, of adaptability and local variation of skill and imagination—declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

Following the census operations of West Bengal in 1951, a slim volume, containing a list of fairs and festivals arranged according to districts and their Police Stations, was brought out as a part of the West Bengal scheme of Census Publications. This list was mainly made up of information supplied by District Board and Superintendents of Police of districts. The two lists were collated to make up a comprehensive list containing several columns: the name of the village arranged under its district and Police Station, with its Jurisdiction List number, the name of the festival or fair by which it is commonly known in the locality, the English month of the year in which it is held, the duration of the festival or fair, and finally the number of persons attending it. Although merely a list, and not quite complete at that, this volume attracted attention and received the appreciation both of scholars and the general public. Its general value lay in its being a compendium and its particular value lay in presenting a distribution throughout the country of particular festive occasions. The Superintendent of Census Operations for West Bengal, who continued in an honorary capacity, was plied from time to time with requests to undertake an extensive survey of the subject which seemed to accord well with the Superintendent's own personal desire. For one thing, quite a few of the old and traditional fairs and festivals of West Bengal are on their way to extinction on account of various forces working against them and a record of these rapidly vanishing fairs and festivals could be made only now as never again in the future. In the next place, the Census Office considered it its duty to sustain by a more searching survey the interest that the publication had aroused.

A different approach suggested itself as the new task was viewed in terms of collection of extensive first-hand material on each fair and festival. It was necessary therefore, in the first place, to approach as many individuals as possible in each locality, and not restrict the enquiry only to Government or semi-Government sources, Departments or organisations. In the second place, a satisfactory questionnaire was considered most essential. A number of aims were kept in view in framing the questionnaire. These were :

(a) The questionnaire should be very simple and precise in language, designed primarily for the understanding of a person of primary education standard. At the same time, the question should be suggestive enough to invite ancillary information. Were this objective achieved, it should be possible to obtain exhaustive information without irrelevant detail.

(b) It should succeed in obtaining a clear environmental, social and economic background of the village or place in which a particular fair is held or a festival is observed.

(c) It should emphasise those aspects of a festival or worship which would bring out the details of rituals and religious practices peculiar to the locality.

(d) It should obtain information not only on the more important and better-known festivals or fairs, but also on the less known but otherwise significant fairs and festivals. It was decided to extend the scope of enquiry beyond those fairs and festivals that are approved and licensed by the District authorities, for the latter would be a small number compared to the total.

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

The questionnaire which was several times pre-tested was finally mailed in 1957 to about 10,000 addresses in West Bengal on the Business Reply scheme. One of the devices which seems to have evinced much responsible reporting was the assurance that each piece of information would be fully acknowledged to the correspondent whose address also would be published for the benefit of future investigators.

The information thus collected was sorted district by district and further sub-sorted by Police Stations. The work of compilation, once the preliminary verification and checking of the answers was over, was to be in three sections as follows :—

(a) The first section was to contain systematic information on the village, the villagers, their occupations, communications and other special features, mainly based on Section A of the questionnaire.

(b) The second section was to contain all available information on the festival itself, the worship of deities particularly rituals and forms of worship. This would be based mainly on Section B of the questionnaire.

(c) The third section, to be based on Section C of the questionnaire, would contain information about the fair and economic activity and amusement connected with the fair.

It will doubtless be a matter of great satisfaction to scholars that the scheme was very enthusiastically received by all my colleagues when its outline together with the West Bengal questionnaire was circulated in February, 1960. My colleagues felt that the Census provided a unique opportunity for conducting such a comprehensive survey with the help of the network of staff placed by the State Governments at their disposal. State Superintendents were quick to recognise that such a survey would be of great help to those who might care to investigate the religious centres and festivals, inland trade and commerce, art motifs and designs, circuits of trade, ancient trade routes and special manufactures. It would give the student of toponymy much valuable clue and the student of history much valuable insight into the organisation of markets.

The proposal to conduct this survey was accepted in the Second Conference of Census Superintendents held in August, 1960. Various aspects of the survey, then in progress, were discussed again in the regional meetings of Census Superintendents held in Trivandrum, Darjeeling and Srinagar in May and June 1961. My colleagues were able to report further progress at the Census Social Studies Camp held in December 1961, when several elaborations of the original questionnaire and in investigational methodology were also discussed. It was further proposed to undertake more intensive surveys of a small number of very important fairs and festivals in each State. At the third Conference of Census Superintendents in February 1962 my colleagues took the further decision to prepare maps of fairs and festivals on the basis of districts and even of tehsil or taluks, some States having already made much progress in this direction.

The scholar will find in these lists much to excite his curiosity. First, they show what an extensive network of seasonal and perennial markets, village fairs still provide to native craftsmanship and industry. Secondly, they help to connect economic streams with social and religious movements. Thirdly, they suggest how a succession of small fairs in a time series culminate in a very big fair, almost always in the heart of a particular area, and how this big event gradually subsides through another time series of small fairs, so that an endless cycle of trade, social and religious intercourse is kept in motion. Fourthly, they insinuate a great deal about what Buchanan-Hamilton was charged to investigate a century and a half ago "the situation of the artists and manufacturers, the mode of providing their goods, the usual rate of their labour, and any particular advantages they may enjoy: their comparative affluence with respect to the cultivators of the land, their domestic usages, the nature of their sales, and the regulations respecting their markets." Fifthly, they can very greatly help in reconstructing ancient and not so ancient trade routes in the country, and, again, what Buchanan-Hamilton was asked to investigate; "the nature of the conveyance of goods by land and water, and the means by which this may be facilitated, aspecially by making or repairing roads."

NEW DELHI,
September 5, 1964.

ASOK MITRA,
REGISTRAR GENERAL, INDIA.

P R E F A C E

I must acknowledge that the inspiration for attempting a survey of Fairs and Festivals of Andhra Pradesh came from a note that the Registrar General of India, Shri Asok Mitra, circulated on the efforts he made to bring out a compendium of Fairs and Festivals of West Bengal, following on the 1951 Census.

The Survey was somewhat ambitious in scope. It was proposed to make a complete and comprehensive collection of information on every fair and festival celebrated in all the villages and towns of the State. The fairs and festivals celebrated by the community in different areas truly reflect our culture, history and tradition. In the present tempo of change of the ways and values of life, several of the ancient institutions and practices were fast disappearing or falling into disuse. Before man's memory would completely lose traces of these important links in the cultural history of the people, it was felt that it would greatly help if a record was made, to the extent possible, of all the fairs and festivals conducted even in the remotest villages, forests or hills of the State and give whatever account that could be obtained on their significance, the description of the deities, the details of the ritual *etc.*, connected with every festival. There could not be a more opportune occasion than the Census to launch on a scheme such as this when it would be possible to reach the nooks and corners of the State through the Census Organisation. A questionnaire was finalised in advance on the advice of the Registrar General. The questionnaire forms (given as an Annexure to this preface) together with an appeal which is reproduced below were distributed amongst the Census enumerators to be answered and returned.

"I am sure you will agree with me that there are big gaps in our knowledge of our own country. It is a vast land with different regions, each having peculiar customs and cultures which if studied would reveal a more comprehensive picture of our ancient land. Coming to our own State, Andhra Pradesh, we must admit that half the State is not fully conversant with the details of habits, customs and languages of the other half. Each bit has its own beauty and variety to reveal in the form of hitherto unexplored knowledge to the other half.

It is my endeavour during the Census Operations of 1961 to study different aspects of the culture and civilisation of the people of the entire State and publish in one common volume an integrated account of what now forms the population of Andhra Pradesh

As part of the studies of 1961 Census I am presently engaged in a survey of fairs and festivals of Andhra Pradesh for which detailed and exhaustive information is being collected. The material so collected will be compiled and edited in a volume to be published by the Census Office. In order to obtain a complete picture of festivals and worship of Gods and Goddesses all over Andhra Pradesh, it is imperative that we should obtain as detailed information as possible about all fairs and festivals that are observed throughout the year in every village of Andhra Pradesh. I shall be much obliged if you will be good enough to help me in the collection of information on festivals and worship of Gods and Goddesses observed throughout the year in your village/town in the questionnaire enclosed.

I trust you will agree that if we should succeed in obtaining full information for each and every village of Andhra Pradesh, I shall have prepared a volume remarkable for its high degree of thoroughness and comprehensiveness. Such a volume will be of very great importance to many types of scholars. But this aim cannot be achieved without your help and co-operation. I am aware that you are already under heavy pressure of your own work and responsibilities. Nevertheless, I believe that you will not hesitate to undertake this burden in order to help me to obtain a full and truthful picture of our own country. I shall gratefully acknowledge your honorary labour by keeping the information permanently recorded under your name as the correspondent and shall be obliged if you will be good enough to send me your reply directly by post or through the Census enumerator who visits your house or the Tahsildar of your taluk."

The enumerators were mostly village school teachers or in a few cases village officers. They had local knowledge of the area they were covering. The Census Charge Superintendents were requested to issue the fairs and festivals questionnaire to the enumerators at one of the training classes and collect them back at a subsequent training class or at the end of the enumeration period after the enumerators had answered the questionnaires on the basis of their personal knowledge and by local enquiries. The appeal was also addressed to various other authorities such as the Commissioner of Hindu Religious Endowments Board, Municipal Commissioners, Executive Officers of Panchayat Boards *etc.* Lists of recognised and scheduled fairs and festivals for which special arrangements are made annually were also obtained from the District Collectors, District Superintendents of Police and District Health Officers *etc.* A press release was also issued announcing the scheme and appealing to all interested to send whatever information they could.

The response was most encouraging. About 15,000 questionnaires were returned filled. The

quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each village. All this meant extra effort outside the normal Census duties of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas, there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhys* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached, a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

The filled up questionnaires were sorted out district wise and then taluk-wise. Rejecting those in which the information was either extremely scanty or insignificant whatever information that could be collected from other answers was compiled into a short note or monograph for each village or town. An acknowledgement is made to the correspondent or source that provided the information at the end of the compilation for each village. This compendia will be presented in twenty volumes, one for each district. These will form a part of the 1961 Census series of publications. All the Census publication series of Andhra Pradesh State will bear a common Volume No. II (the All India Series being allotted Volume No. I) and the Fairs and Festivals reports of this State will form Part VII-B of Volume II i.e., the Andhra Pradesh series of Census publications. Part VII-B will bear serial numbers within brackets which will correspond to the location code number of the district covered by the volume. The location code numbers adopted for the districts are:

- No. 1 Srikakulam District
- No. 2 Visakhapatnam District
- No. 3 East Godavari District
- No. 4 West Godavari District
- No. 5 Krishna District
- No. 6 Guntur District
- No. 7 Nellore District
- No. 8 Chittoor District
- No. 9 Cuddapah District
- No. 10 Anantapur District
- No. 11 Kurnool District
- No. 12 Mahbubnagar District
- No. 13 Hyderabad District
- No. 14 Medak District
- No. 15 Nizamabad District
- No. 16 Adilabad District
- No. 17 Karimnagar District
- No. 18 Warangal District
- No. 19 Khammam District
- No. 20 Nalgonda District

In each volume, the matter is arranged taluk-wise. At the beginning of the compendium of each taluk, a pictorial map indicating the location of the village where a fair or festival is held, the name of the deity and the period of the fair or festival is shown. The serial number of each village covered in the compendium is indicated in the map for easy reference. It may, however, be cautioned that the pictures given on the map may not exactly represent the actual deity existing in the village. The pictures are only symbolic.

The note covering each village will first give the location of the village, the composition of population, and legend, if any, connected with the village, a list of temples or other places of worship in the village and a description of the deities and it then relates the details of the fair and festival, if any, celebrated in the village. It is not as though each temple and deity will necessarily have a festival connected with it. Only those important festivals and fairs that are celebrated by the community are therefore described.

The dates of the festival in the compilation are mostly given in terms of Telugu calendar in vogue in the area, as recorded by the correspondents. The Telugu calendar, as in Bengal, follows the lunar month consisting of 30 lunar days, beginning on the day of the new moon. The following statement gives the Telugu months and the corresponding period as per the English calendar.

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

TELUGU MONTHS	ENGLISH MONTHS
<i>Chaitram</i>	March-April
<i>Varsakham</i>	April-May
<i>Jaistham</i>	May-June
<i>Ashadham</i>	June-July
<i>Sravanam</i>	July-August
<i>Bhadrapadam or Bhadra</i>	August-September
<i>Asvinyujam or Asvin</i>	September-October
<i>Kartikam</i>	October-November
<i>Margasram.</i>	November-December
<i>Pushyam or Pausa</i>	December-January
<i>Magham</i>	January-February
<i>Phalgunam</i>	February-March

At the end of the compilation of each district the following are appended :

- (1) A calendar of common festivals celebrated in the district together with their description,
- (2) A taluk-wise statement of all the fairs and festivals,
- (3) A taluk-wise list of markets and *Shandies*, and
- (4) A month-wise list of fairs connected with the festivals. This was culled from the taluk-wise statement of the fairs and festivals

The last two lists throw light on the significant role played by the fairs and festivals in the economic life of the people, the traditional trade routes, the nature of articles sold, and the trend of trade, etc.

The extraction of information from the filled in questionnaires was entrusted to Sri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments Board and appointed as a Research Assistant in my office. Information was also gathered from other published literature, district gazetteers, articles published in newspapers and journals such as *Aradhana* and *Andhra Prabha Weekly*, etc. The Research Assistant also conducted local enquiries in a few cases.

I wish to record my thanks to the host of Census enumerators for their fullest co-operation and the unstinted trouble taken by them in collecting the information on the prescribed questionnaire purely as a labour of love. I wish to also thank the various other officials and non-officials such as the Executive Officers of the temples, etc., who assisted me in compiling the information. I place on record my appreciation of hard and sustained services of my Deputy Superintendents, Sri K. Purushotham Naidu, M A., and Sri J. Bapu Reddy, M A., for helping me in finalising the questionnaire and monographs. The Statistical Assistant, Sri V. Radhakrishna, Computer, Sri K. Koteswara Sarma, and Sri M. K. Nagappa have also been of assistance in bringing out this volume. My office Artists, Sri P. Subba Rao, Sri M. J. Sadiq have produced the Fairs and Festivals maps and other illustrations. The printing was ably supervised by Sri A. V. Krishna Reddy, Asst Compiler.

A. CHANDRA SEKHAR,
SUPERINTENDENT OF CENSUS OPERATIONS,
ANDHRA PRADESH

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village —
Name of Firka —
Name of Taluk —
Name of District —

A. The Village :

1. Indicate the location of the village and the chief means of communication with the village? Mention the name of the nearest Railway Station and its distance and also the motor or boat route and its distance. Give distance by road from Taluk and Sub-divisional Headquarters.

2. Give an account of the history or legend, should there be any, connected with the origin of the village

3. What are the castes and classes that live in the village? What are the chief means of livelihood of the various sections of the population?

4. Give details of places of common religious worship?

5. What is the religion which majority of the villagers profess?

B. The worship of deities and festivals in the village and fairs in connection with them.

(i) The worship of Deities & Festivals :

6. Name of the festival, its occasion and the time. (Give the English as well as Telugu dates)

7. How ancient is the festival? If there is any history or legend connected with this particular festival, please narrate it. Is this festival a particular festival of the particular village/area/caste/class, and limited within its fold? Or, is this festival commonly and universally held and observed throughout the entire district and region?

8. Is the festival connected with the worship of any deity? Mention the name of the deity with a brief description of the image. Is this a common village deity or a personal or family deity? Is there any temple or "Sthan" (sacred abode) for the deity in the village? If so, give a description of the same. If the deity has no anthropomorphic or zoomorphic image, then in what form is it worshipped? What other temples or places of worship are there in the village? Do all communities have access to the temple?

9. Is the festival observed in commemoration of the birth or death anniversary of any saint or 'Pir'? Give a detailed report on the life and religious preachings of the saint or the 'Pir', and also narrate the history or any traditional story associated with his life

10. From what date does the worship of the deity and the festival begin? For how many days does it continue? When do the preparations for the festival begin? Mention

if there is any special feature about the preparatory work of the festival. Give a detailed chronological description date by date, of the method and procedure of the worship and ceremonies. What is the chief characteristic of the entire ceremony? Are communal feasts, free kitchens (*annasatra*) and common distribution of 'prasada' organised during the festival?

11. Are vows of offering made by people to the deity in fulfilment of prayer answered? If so, what are the things or objects that are usually offered and dedicated as votive offerings? How and when are bird and animal sacrifices made? What part of the rituals do these sacrifices constitute?

12. To what class or caste do the principal patrons and followers of the deity and the festival belong? Give the name of the sect ("Varna"), clan ("Gotra") and the hereditary title ("Padavi") of the priest ("Pujari").

13. Do non-Hindus participate in the festival associated with Hindu deities? Do the Hindus participate in non-Hindu festivals? What is the extent of such participation? Are there any festivals celebrated in common by all castes and communities in the village?

14. Is there any congregation of "Sadhus" and saints of any particular religious sect on the occasion of the festival? If so, why do they congregate?

15. What is the general ritual of observation of religious festivals at home? Is fasting or feasting or keeping awake in the night, sea or river bath *etc.*, observed on any particular festival days?

(ii) The Fair :

16. Where is the fair held? On how much land? To whom does the land belong—to an individual owner, or is it dedicated land? Are taxes, rents, gifts, *etc.*, collected from the fair and festival? At what time of the day or night is the fair usually held? Is there any particular reason why the fair is held on this particular site?

17. How ancient is the fair? For how many days is it held? How many people attend? What are the main castes or classes from which the largest number of people are drawn? Name the neighbouring villages or unions from which people assemble? How many usually attend? What is the average ratio of males and females who attend the fair? What are the main conveyances by which the people and pilgrims travel to the fair?

18. From which places do the shop-keepers and stall-holders come? Do the same sellers come regularly every year? What are the articles or commodities that are brought and sold most?

19. How many shops, stalls, booths, *etc.*, are opened in the fair? How many sellers sit in the open spaces? What is the figure of hawkers and pedlars?

-
1. Human form.
 2. Animal form

20 Of all the shops, stalls booths and pedlars, how many sell ?

- (a) Foodstuffs — Sweetmeats, fried chips and other varieties of food.
- (b) Utensils — copper, brass, iron, glass, earthenware, *etc*
- (c) Stationery — lanterns, torchlights, looking glasses, combs and various other assorted goods
- (d) Medicine — Ayurvedic herbs, kaviraji, hakimi, *etc*
- (e) Books and Pictures — What are the most common types of books and pictures that sell best ?
- (f) Clothing materials—mill made, handloom products, piece-cloths, ready made garments, 'lungis', satranjis, mats, *etc*
- (g) Agricultural and artisanry implements — What are the articles and implements ? Are sales of cattle, goats, birds and other animals transacted ?
- (h) Arts and crafts — Handloom products, cane and bamboo products, clay and wooden dolls, earthenware, basketry, *etc* Which are the places from where these articles of arts and crafts usually come for sale ? Do the sellers come regularly every year ?

(1) Other miscellaneous articles

21 What facilities are available for the boarding and lodging of pilgrims or visitors ? Are there any choultries ? Are any special pandals erected ? Is any public feeding organised ? Do outside visitors and pilgrims stay for more than a day for the festival or fair ?

22 What are the principal arrangements for catering recreation and amusement to the people coming to the fair ? Give details of sports, sea-saw, circus, magic, gambling, lottery, jattras, theatres, musical soirees, *etc*, that are organised in the fair. What are the most common themes of the jatra and theatres *etc* ? Which parties come and from where do they come ? Is there any dramatic or entertainment party in the village itself ? Give name and address of the leader of the party. Is it possible to collect songs and themes of the jatra and theatres ? Do the same parties come every year ? How many people do see or hear and participate in all the amusements ?

23 Is it a necessary religious ritual to drink alcohol or any other intoxicant during the ceremonies of worship and festival ?

24. Other remarks Describe any other features.

Name of correspondent

Address

Occupation .

Date of sending the reply

ఆంధ్ర ప్రదేశ్ లో జాతరలు ఉత్సవాలు పండుగలు

[ప్రశ్నావళి]

గ్రామం పేరు :—

ఫిర్యా పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గ్రామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి, అత్యంత సమీపంలోవున్న రైల్వే స్టేషను పేరు, దాని దూరం, మోటారు లేక వడవమార్గం, దానిదూరం తెలుపండి. తాలూకా, జిల్లా విజయల ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

2. గ్రామ పుట్టుకకు చారిత్రక లేక పౌరాణిక ప్రాముఖ్యమైనదైనా ఉంటే దాన్ని వివరించండి.

3. గ్రామంలో నివసించే వారి కులాలేమిటి? తరగతులేమిటి? వివిధ వర్గాల ప్రధాన జీవనోపాధులేమిటి?

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

(బి) గ్రామంలో దేవతారాధన, ఉత్సవాలు, పండుగలు వాటికి సంబంధించిన జాతరలు లేక సంతలు (తీర్థాలు, తిరునాళ్లు, పుష్కరాలు వగైరా):—

(i) దేవతల ఆరాధన, ఉత్సవాలు :—

6. ఉత్సవం పేరు, సందర్భం, సమయం, (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలుకూడా పేర్కొనండి, ముఖ్యంగా తెలుగు మాసములో ఏ తిథినుండి ప్రారంభమగునో వ్రాయండి.)

7. ఉత్సవం ఎంత కాలంనుంచి జరుగుతున్నది? ఈ ప్రత్యేక ఉత్సవానికి సంబంధించి ఏదైనా చరిత్రగాని, పురాణం గాని ఉంటే దయతో దాన్ని వివరించండి. ఈ ఉత్సవం మీ ప్రత్యేక గ్రామానికి, ప్రాంతానికి కులానికి, తరగతికి మాత్రమే సంబంధించి, అంతవరకే పరిమితమై ఉన్నదా? లేక ఈ ఉత్సవం సర్వసాధారణంగా జిల్లా అంతటా, ప్రాంతమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరు తెల్పి విగ్రహరూపాన్ని సంగ్రహంగా వివరించండి. ఈ దేవత సాధారణ గ్రామదేవతా? లేక వ్యక్తిగత లేక కుటుంబదేవతా? గ్రామంలో ఆ దేవతకు ఏదైనా ఆలయం గాని, 'స్థానం' (పవిత్ర నివాస స్థలం) గాని వుందా? ఉంటే దాని వివరాలు తెలుపండి. దేవతకు మానవ రూపంగాని, జంతు

రూపంగాని లేకపోతే ఆ దేవతను ఏరూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏవే దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

9. ఈ ఉత్సవం ఎవరైనా మహాత్ముని లేక పీరుయొక్క జయంతి సందర్భంగా గాని వర్ధంతి సందర్భంగా గాని జరుపబడుతుందా? ఆ మహాత్ముని లేక పీరుయొక్క జీవితాన్ని గూర్చి మత బోధనలను గూర్చి సమగ్రంగా వివరించండి, ఆయన జీవితానికి సంబంధించి వున్న చరిత్రనుగాని, ప్రచారంలో వున్న పదేని కథనంగాని తెలుపండి.

10. దేవతారాధన, ఉత్సవం ఏ తేదీనుంచి ప్రారంభమవుతాయి? అవి ఎంతకాలం వరకు జరుగుతాయి? ఉత్సవపు ఏర్పాట్లు ఎప్పుడు ప్రారంభింపబడతాయి? ఉత్సవపు ఏర్పాట్లకు సంబంధించి ఏదైనా ప్రత్యేకత వుంటే దాన్ని పేర్కొనండి? ఆరాధన, ఇతర ఉత్సవాల వద్ద తిని, విధానాన్ని సమగ్రంగా తేదీ వారీగా వివరించండి, మొత్తం ఉత్సవంలో ప్రధానమైన ప్రత్యేకత ఏమిటి? ఉత్సవకాలంలో సాముదాయక విందలు, ఉచిత భోజనాలు (అన్న సత్రాలు), ప్రసాదం అందరకూ పంచడం జరుగుతాయా?

11. ప్రజల కోరికల మన్నింపుగాను దేవతకు మొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? వతులు లేక జాతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

12. ఆ దేవతకు, ఉత్సవానికి ప్రధాన పోషకులు, అనుచరులు, ఏ తరగతికి లేక కులానికి చెందినవారు? పూజారి యొక్క వర్ణం, గోత్రం, వంశపారంపర్యపు హక్కు (పదవి) ఏమిటి పేర్లను తెలుపండి.

13. హిందూ దేవతలకు సంబంధించిన ఉత్సవాలలో హిందువులు కానివారు పాల్గొంటారా? హిందువులు కానివారి ఉత్సవాలలో హిందువులు పాల్గొంటారా? ఏమేరకు ఆ విధంగా పాల్గొంటారు? గ్రామంలో అన్ని కులాలవారు జాతులవారు ఉమ్మడిగా జరిపే ఉత్సవాలేవైనా ఉన్నాయా?

14. ఉత్సవ సందర్భంగా ఏ ప్రత్యేక వర్ణానికైనా చెందిన సాధువులు, ఋషులు ఒక చోట సమావేశమవుతారా? సమావేశమైతే వారలా ఎందుకు సమావేశమవుతారు?

15. మత సభబంధమైన ఉత్సవాలలో ఇళ్ళల్లో పాటించే సాధారణ ఆచారాలేమిటి? ఏ ప్రత్యేక ఉత్సవ దినాల్లోనైనా

ఉపవాసాలు, విఠలు రాత్రిళ్ళు జాగారం చెయ్యడం, సముద్ర స్నానాలు లేక నదీ స్నానాలు మొదలైనవి జరుగుతాయా?

(ii) జాతర లేక సంత తీర్థాలు, తిరునాళ్ళు, పుష్కరాలు వగైరా,—

16. జాతర ఎక్కడ ఏర్పాటు చేయబడుతుంది? ఎంత స్థలంలో జరుగుతుంది? ఆ స్థలం ఎవరికి చెందినది? ఎవరేని ఒక వ్యక్తి దా? లేక అది దేవత కన్పించబడిన స్థానమా? జాతర ఉత్సవాల్లో వస్తులు అద్దెలు, కానుకలు మొదలైనవి వసూలు చేయబడతాయా? జాతర ప గాని, రాత్రి గాని సాధారణ గా ఏ సమయంలో జరుగుతుంది? జాతర ఆ ప్రత్యేక స్థలంలోనే జరుగడానికి ప్రత్యేక కారణమేదైన వుందా?

17. జాతర ఎంత కాలంనుంచి జరుగుచున్నది? ఎన్ని రోజులపాటు జరుగుతుంది? ప్రజలెంతో మంది వస్తారు? వచ్చే వారిలో ఎక్కువమంది ఏ ప్రధాన కలాలకు లేక తరగతులకు చెందినవారు? ఏవీ పొరుగు గ్రామాలనుంచి లేక యూరియనుల నుంచి ప్రజలు వస్తారు? సాధారణంగా ఎంతమంది వస్తారు? జాతరకు వచ్చేవారిలో పురుషులు, స్త్రీల సంఖ్య నిష్పత్తి ఎంత? ప్రజలు, యాత్రికుల జాతర క్షేమానికి లభించే ప్రధాన వాహనాలు లేమిటి?

18. దుకాణదారులు, అంగళ్ళవారు ఏవీ ప్రదేశాల నుంచి వస్తారు? వరుగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా? ఎక్కువగా ఏవీ వస్తువులు, సరకులు తెచ్చి అమ్ముతారు?

19. జాతరలో దుకాణాలు, అంగళ్ళు, కొట్లు మొదలైనవి వెన్ని ఏర్పాటు చేయబడతాయి? బహిరంగ స్థలాల్లో ఎంత మంది అమ్మకందార్లు కూర్చుంటారు? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది?

20. మొత్తం దుకాణాలు, అంగళ్ళు, కొట్లు, తిరుగుతూ అమ్మేవారిలో ఈ క్రింది వాటిని అమ్మేవెన్ని?

(ఎ) ఆహార పదార్థాలు—మిఠాయి, వేయించిన అప్పడాలు, ఇతర ఆహార పదార్థాలు.

(బి) పాత్రలు—రాగి, ఇత్తడి, ఇనుము, గ్లాసు, మట్టి పాత్రలు.

(సి) సామాను—లాంతర్లు, తూర్పిలైట్లు, అద్దాలు, దువ్వెనలు, తడతర వస్తువులు.

(డి) మందులు—ఆయుర్వేద టపదులు, కవిరాజి, హాకిమి మొదలైనవి.

(ఇ) పుస్తకాలు, పటాలు—సాధారణంగా ఏవీ రకాల పుస్తకాలు, పటాలు ఎక్కువగా అమ్ముడుపోతాయి?

(ఎఫ్) వస్త్రాలు—మిల్లు బట్టలు, చేనేత బట్టలు, ముక్కలు (కట్ పీసులు), కట్టిన బట్టలు, లుంగీలు, సతరంజాలు చాపలు మొదలైనవి

(జి) వ్యవసాయ పనివారల పరికరాలు—ఏవీ వస్తువులు, పరికరాలు అమ్ముబడుతాయి? పశువులు, మేకలు, పడులు తదితర జంతువుల అమ్మకాలు కూడా జరుగుతాయా?

(హెచ్) కళలు, వృత్తులు—చేనేత వస్తువులు, వేము వస్తువులు, వెదురు వస్తువులు, మట్టిబొమ్మలు, చెక్కబొమ్మలు, మట్టి వస్తువులు, బుట్టలు మొదలైనవి మామూలుగా ఈ కళాత్మకమైన వస్తువులను ఏ ప్రదేశాలనుంచి అమ్మకానికి తెస్తారు? అమ్మేవారు క్రమంగా ప్రతి సంవత్సరం వస్తారా?

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

21. యాత్రికులకు, సందర్శకులకు లభించే భోజన వసతి సుపాయాలేమిటి? సత్ప్రసాదమైనా వున్నాయా? ప్రత్యేకంగా పెండ్లాలు నిర్మించబడతాయా? బహిరంగ భోజనాలు ఏర్పాటు చేయబడతాయా? ఉత్సవాని గాని, జాతరక గాని ఇతర చొట్ల నుంచి వచ్చే సందర్శకులు, యాత్రికులు, ఒకరోజుకంటే ఎక్కువ కాలం వుంటారా?

22. జాతరక వచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచేరీలు మొదలైన వాటివరాలు పేర్కొనండి. నాటకశాలలు మొదలైన వాటిలో సాధారణంగా వుండే విషయాలేమిటి? ఏవీ బృందాలు ఎక్కడెక్కడినుంచి వస్తాయి? గ్రామంలోనే ఏదైనా నాటక బృందం గాని, వినోద బృందంగాని వున్నదా? ఆ బృందం నాయకుని పేరు, చిరునామా తెల్పండి, నాటకశాలలోని పాటలను, ప్రధాన విషయాలను సేకరించడం సాధ్యమవుతుందా? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా? వినోద కార్యక్రమాలన్నీ చూచేవారుగాని, వినేవారుగాని ఎంత మంది? వాటిలో పాల్గొనే వారు ఎంతమంది?

23. ఆరాధన, ఉత్సవ సందర్భాల్లో మద్యం గాని ఏదైనా ఇతర మత్తు పదార్థం గాని సేవించడం మతాచారం దృష్ట్యా అవసరమా?

24. ఇతర విషయాలు ఏ ఇతర అంశాలనైనా వివరించండి.

విలేఖరి పేరు:—

చిరునామా:—

వృత్తి:—

సమాధానం పంపే తేదీ:—

NIZAMABAD DISTRICT

ANDHRA PRADESH NIZAMABAD DISTRICT

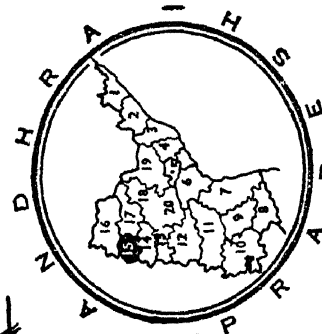
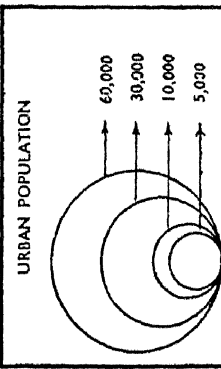


MAHARASHTRA
STATE
(WESTERN ZONE)

KARIMNAGAR
DISTRICT

MEDAK DISTRICT

- STATE BOUNDARY
- DISTRICT BOUNDARY
- TALUK BOUNDARY
- DISTRICT HEADQUARTERS
- TALUK HEADQUARTERS
- URBAN CENTRE WITH POPULATION (6,500)
- VILLAGES POPULATION 5000 AND ABOVE
- RAILWAY METRE GAUGE
- NATIONAL HIGHWAYS
- STATE HIGHWAYS
- OTHER ROADS
- RIVER



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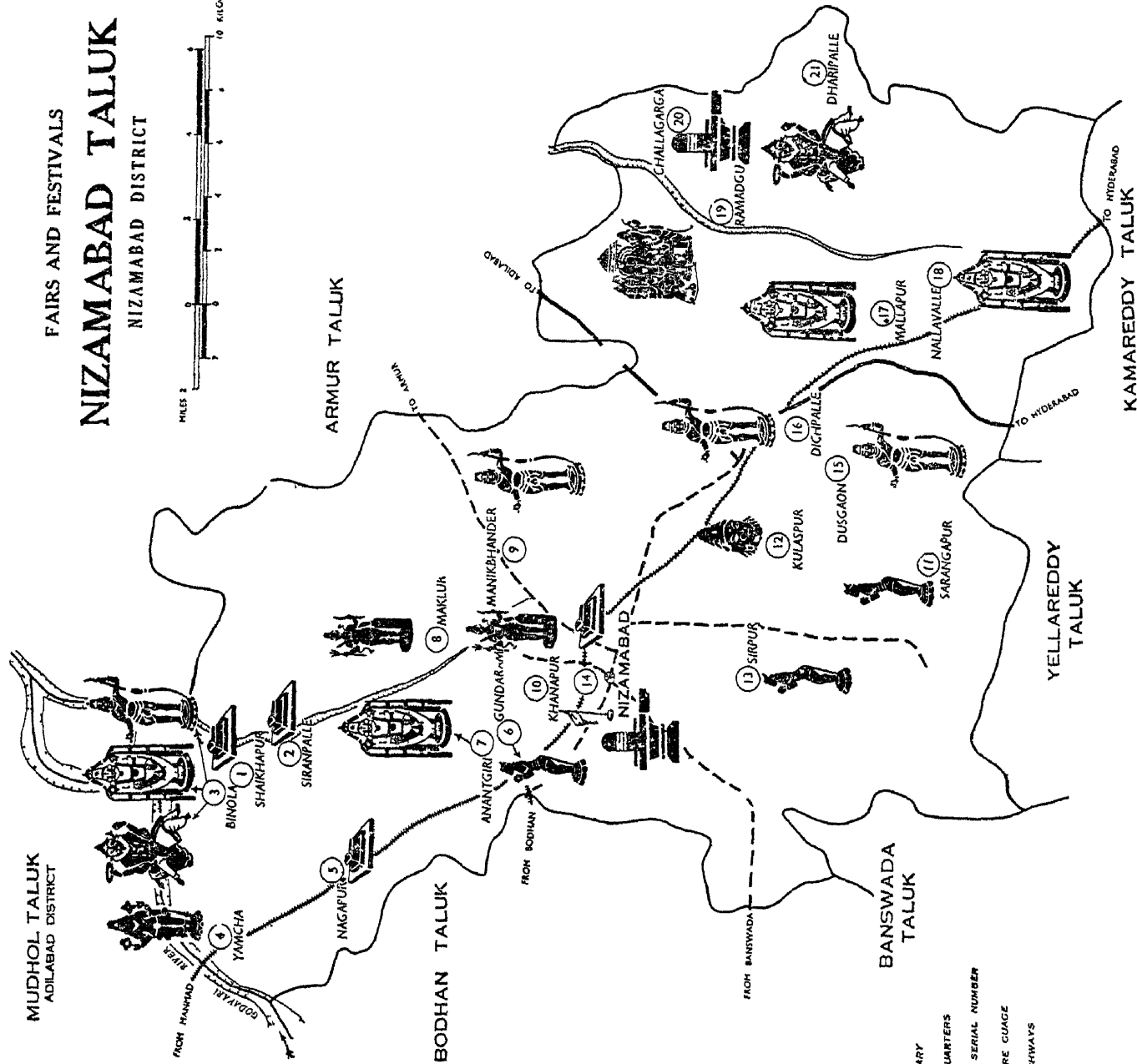
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NIZAMABAD TALUK

MUDHOL TALUK
ADILABAD DISTRICT

FAIRS AND FESTIVALS NIZAMABAD TALUK NIZAMABAD DISTRICT



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	6 SHANKHAPUR	ATTAHULLA HUSSAIN FEB MAR
2	7 SIRANPALLE	KATTAL SAHEB MAR APR
3	8 BINOLA	SRI VENKATESWARASWAMY SEP OCT
		NARASIMHASWAMY APR MAY
4	14 YANCHIA	SRI RAMA MAR APR
5	20 NAGAPUR	VITTOBASWAMY FEB MAR
6	26 GUNDARAM	HAZRATH BAKSHA OCT NOV
7	30 ANANTGIRI	ANJANEYSWAMY MAR APR
8	55 MAKULUR	VENKATESWARASWAMY SEP OCT
9	59 MANIKBHANDER	VEERABHADRASWAMY JUNE JULY
10	78 KHANAPUR	SRI RAMA MAR APR
11	90 SARANGAPUR	VEERABHADRASWAMY JAN-FEB
12	95 KULASPUR	HANUMAN MAR APR
13	97 SIRPUR	BOWNAGUDI PEDDAMMA DEC JAN
14	1 NIZAMABAD	HANUMAN FEB MAR
		NEELAKANTESWARASWAMY JAN FEB
		VENKATESWARASWAMY AUG SEP
		S AMANULLAH HUSSAIN SEP OCT
		DAWD PASHA SAHEB SEP OCT
		SHAH KAMALUDDIN BIABANI JUNE JULY
15	107 DUSGAON	SIDDESWAR RAMASWAMY SEP OCT
16	108 DICHIPALLE	RAMASWAMY MAR APR
17	110 MALLAPUR	VENKATESWARASWAMY DEC JAN
18	112 NALLAVALLE	THIRUNALA NATHASWAMY FEB MAR
19	124 RAMADGU	SRI RAMA SWAMY APR MAY
20	129 CHALLAGARGA	RAJESWARASWAMY MAR APR
21	133 DHARIPALLE	NARASIMHASWAMY JAN-FEB
		SEP OCT

- TALUK BOUNDARY
- TALUK HEADQUARTERS
- VILLAGE WITH SERIAL NUMBER
- RAILWAY METRE GAUGE
- NATIONAL HIGHWAYS
- OTHER ROADS
- RIVER

Section I

NIZAMABAD TALUK

Shaikhapur— Situated at a distance of 6 miles from Navipet Railway Station on Kacheguda-Manmad meter gauge section of the South Central Railway.

The total population of the village is 154 and it is made up of several communities of Caste Hindus; Scheduled Castes (63). The chief means of livelihood of the people is agriculture

Attahulla Hussain urs is celebrated for 3 days from 29th *Shawwal* (February-March). About 600 local people congregate irrespective of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

2. Siranpalle—Situated at a distance of about 6 furlongs from Sirnapalle Railway Station, 4 miles from Navipet Railway Station and 13 miles from Nizamabad.

The total population of the village is 518 and it is made up of several communities of Caste Hindus, Scheduled Castes (127). The chief means of livelihood of the people is agriculture

Kattal Saheb urs is celebrated for a day in *Chaitram* (March-April) 1,000 devotees, local and the surrounding villages congregate irrespective of caste or creed

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

3 Binola—Situated at a distance of 6 miles from Navipet Railway Station and 15 miles from Nizamabad. This village is also known as Valmiki Kshetram.

The total population of the village is 1,779 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Viswabrahmin, Scheduled Castes (298)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations

The temples of Sri Venkateswaraswamy, Ramaswamy, Narasimhaswamy with his image in the Narasimha (Manlion) form. Gowthameswara with a Sivalingam, situated on the banks of the river Godavari, Kasivisweswaraswamy, Valmiki Mutt, Nagareswara, Mahalakshmi and Hanuman are the places of worship in this village.

Sri Venkateswaraswamy festival is celebrated for 10 days from *Asviniya Suddha Padyami* to *Dasami* (September - October). Cocoanuts are offered. Fasting and *jagarana* are observed. It is an ancient festival and of local significance. Brahmins and Vaisyas are the chief patrons. Local Hindus congregate. *Prasadam* is distributed to all and free feeding is arranged

Narasimhaswamy festival is celebrated for 10 days from *Vaisakha Suddha Shashthi* to *Purnima* (April-May). It is an ancient festival and of local significance. Local Hindus congregate. *Prasadam* is distributed to all and there is also free feeding.

Sri Rama Kalyanam is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). It is an ancient festival and of local significance. Local Hindus congregate. *Prasadam* is distributed to all and there is local free feeding.

SOURCE : *Sri Bajunna, Patwari, Binola*

4 Yamcha—Situated at a distance of 4 miles from Fakhrabad Railway Station.

The total population of the village is 639 and it is multiethnic. Caste Hindus, Scheduled Castes (167). The chief means of livelihood of the people is agriculture

Vittobhaswamy festival is celebrated for 2 days on *Phalgun Suddha Vidiya* and *Tadiya* (February - March). About 500 local Hindus congregate

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

5 Nagapur— Situated at a distance of 2 miles from Fakhrabad Railway Station.

The total population of the village is 1,457 and it is made up of several communities of Caste Hindus, Scheduled Castes (87), and Scheduled Tribes (85). The chief means of livelihood of the people is agriculture.

Hazarath Baksha urs is celebrated for 2 days from 20th of *Jamadi-us-sani* (October-November). About 500 local devotees of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by Collector Nizamabad*

6. Gundaram — Situated at a distance of about one mile from Jankampet Railway Station and 5 miles from Nizamabad

The total population of the village is 1,798 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Motati Kapu, Munnuru Kapu, Tenugu, Kummari, Kammara, Vadla, etc., Scheduled Castes (231)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations

Srirama temple with His stone image in human form and Anjaneyaswamy temple with His stone image are the places of worship in this village.

Srirama Navami festival is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). Cocoanuts and sweets are offered. Local Hindu devotees participate. Fasting and *jagarana* are observed. *Pujari* is a Brahmin. *Prasadam* is distributed to all. There is free feeding. Dramas and *bhajangans* afford entertainment to the visitors.

Anjaneyaswamy jayanthi is celebrated for 4 days from *Chaitra Suddha Dwadasi* to *Purnima* (March-April). Festival arrangements are made a week in advance. Cocoanuts and sweets are offered. It is an ancient festival of local significance. Komati Somaiah is the chief patron. Local Hindus participate. *Pujari* is Ananthaiah, a Brahmin of Bhara-dwajasa gotram. *Prasadam* is distributed to all. There is free feeding.

SOURCE *Sri Gangadhar, Police Patel, Gundaram*

7. Anantgiri — Situated at a distance of about a mile from Jankampet Railway Station and 6 miles from Nizamabad.

The total population of the village is 669 and it is made up of several communities of Caste Hindus, Scheduled Castes (122). The chief means of livelihood of the people is agriculture

Venkateswaraswamy festival is celebrated in *Asvinyujam* (September - October). 2,000 Hindus local and from the neighbouring villages congregate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

8. Maklur — Situated at a distance of about 5 miles from Nizamabad Railway Station.

The total population of the village is 3,267 and it is made up of several communities of Caste Hindus, Scheduled Castes (657). The chief means of livelihood of the people is agriculture

Veerabhadraswamy festival is celebrated for 5 days in *Ashadam* (June-July). About 1,000 Hindu devotees of this and the neighbouring villages congregate.

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

9. Manikbhander — Situated at a distance of 3 miles from Nizamabad Railway Station on Kacheguda—Manmad section of the South Central Railway.

The total population of the village is 1,415 and it is made up of several communities of Caste Hindus; Scheduled Castes (228). The chief means of livelihood of the people is agriculture.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April) to the Lord's photo. Local Hindus congregate

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

10. Khanapur — Situated at a distance of 1½ miles from Jankampet Railway Station and 4½ miles from Nizamabad.

The total population of the village is 1,096 and it is made up of the following communities: Caste Hindus—Vaisya, Munnuru Kapu, Golla, Tenugu, Padmasale, Kuruva, Vadla, Kummari, Kammara, Goundla, Scheduled Castes (157)—Mala, Madiga,

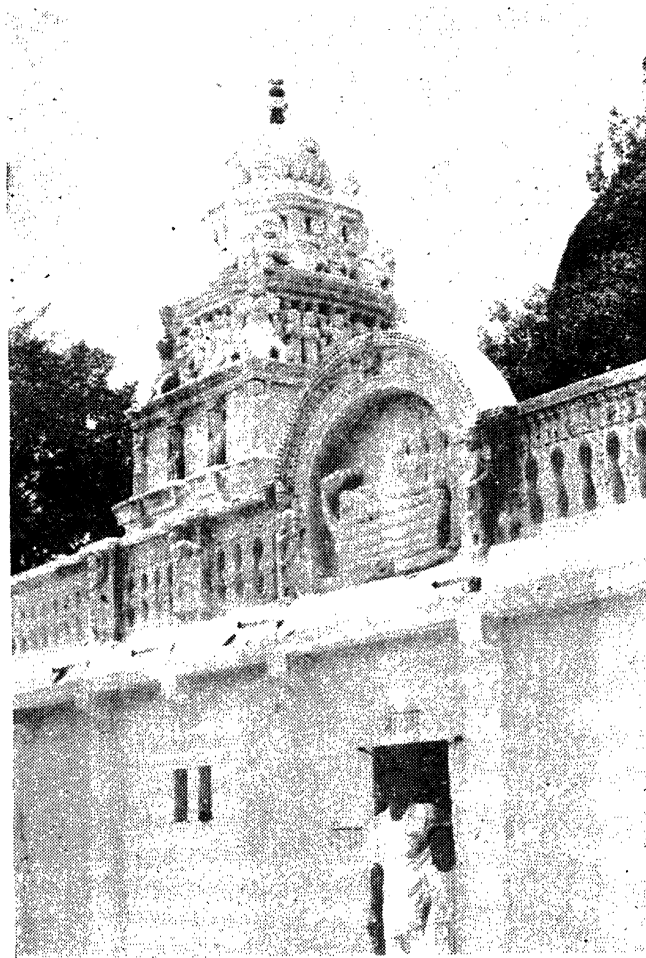


Plate I : Hanuman Temple, Sarangapuram.

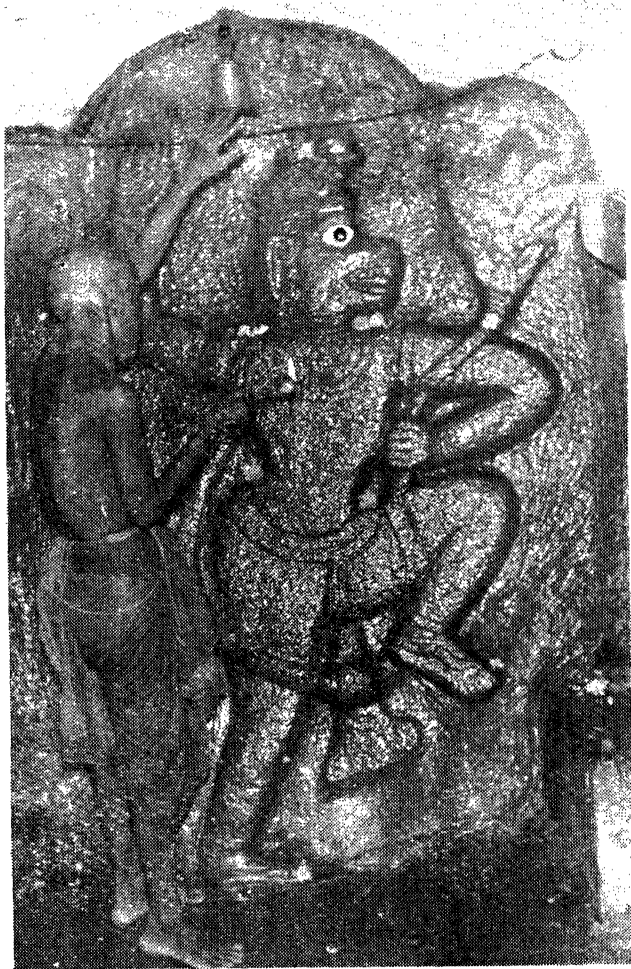


Plate II: Hanuman, Sarangapuram.

and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temples of Hanuman, Pochamma and Veerabhadraswamy with His stone image are the places of worship in this village

Veerabhadraswamy uthsavam is celebrated for a day on *Magha Bahula Chathurdasi* (January-February). Fasting and *jagarana* are observed. Coconuts are offered. *Rathotsavam* and *Agnigundams* are the chiefly performed rituals. This is an ancient festival confined to this place and the neighbouring few villages. Sarvasri Kondala Lingiah and Viswanatham are the chief patrons. About 500 Hindu devotees local and from nearby villages congregate. *Pujan* is a Jangam of Siva *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

A fair is held in this connection near the temple for a day. About 500 people local and from neighbouring villages congregate. Eatables, utensils, mirrors, combs, toys, etc., are sold. There is a choultry.

SOURCE *Sri Buchhareddy, Police Patel, Khanapur*

11 Sarangapuram — Situated at a distance of 6 miles from Nizamabad

The total population of the village is 515 and it is made up of several Hindu communities, Scheduled Castes (12). The chief means of livelihood of the people is agriculture.

The temple of Hanuman is the only place of worship in this village. There is a legend connected with the origin of this temple. Legend goes to say that Samarth Ramdas, the preceptor of Chatrapati Shivaji, is believed to have constructed this temple. During the period of Rajas of Sirnapalle, once there was a drought in this area. The king requested the Brahmins to perform puja to invoke lord Indra, the God of rains. Accordingly when they were performing pujas in Sarangapura tank Samarth Ramdas who was passing that way on a pilgrimage came to know of this and drew an image of Hanuman near the tank on a rock with charcoal and went for bath. Later the big rock containing the image of Hanuman cleft into two and there was

a heavy down-pour of rain. On that spot the temple of Lord Hanuman was constructed according to the wishes of Samarth Ramdas.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Ekadasi* to *Purnima* (March-April) in the temple of Hanuman. Offerings are made to the Lord in fulfilment of their vows both in cash and kind. This festival is of local significance. A large number of devotees local and from distant places like Maharashtra and Gujarat, congregate. The chief patron is Sri Swami, a bachelor. *Pujan* is a Brahmin. *Prasadam* is distributed to all. There is free feeding and facilities are available to the visitors in the temple.

A fair is held in this connection. A few shops are erected for selling all domestic and cosmetic goods.

SOURCE *Sri V. Radhakrishna, Statistical Assistant, Census office, Hyderabad*

12 Kulaspur — Situated at a distance of 4 miles from Dichpalle Railway Station.

The total population of the village is 2,088 and it is made up of the following communities: Caste Hindus, Scheduled Castes (247). The chief means of livelihood of the people is agriculture.

Bownagudi Peddamma jetara is celebrated for 2 days in *Pushyam* (December-January). About 200 local Hindus participate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

13 Sirpur — Situated at a distance of 4 miles from Nizamabad

The total population of the village is 1,514 and it is made up of several communities of Caste Hindus, Scheduled Castes (234). The chief means of livelihood of the people are agriculture and other traditional occupations.

Hanuman jayanti is celebrated for a day in *Phalgunam* (February-March). About 200 local Hindu devotees congregate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

14. Nizamabad—The district headquarters and a Railway Station on Kacheguda-Manmad section of the South Central Railway. This is connected by bus with Karimnagar, Adilabad, Nanded and Hyderabad districts. There are well laid out roads connecting Nizamabad with various parts of the State and Bombay as well. A large number of villages of the district are connected by good roads under the Nizamsagar Development Scheme.

Historically speaking 'Indur' was the original name of Nizamabad. Indur is a corrupt form of 'Indrapuri' named after an ancient king. This king might have been Indradatta of the rebel Tri-kuntaka dynasty, Circa 388 A. D., who ruled over the lower regions of Narmada and the Tapti or the mighty Vishnukundin Indravarmar I, Circa 500 A. D. or some other king of the same name and same dynasty. Historically obscure, Indur was conquered by Allaudin Khilji in 1311 and later formed part of the Bahamani and Qutb Shahi Kingdoms and the Moghul Empire until it came under the Nizams

The original 'Indur District' underwent large scale territorial changes in 1905 and the name Indur itself was changed to Nizamabad after the railway line had been completed." 1

There is a fort here, the antiquity of which is traced back by 12th century. It contains Jain art pieces.

Turmeric, a cash crop, is grown on a very large scale. This is considered to be the largest turmeric growing district in the State.

The total population of the town is 79,093 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Munnuru Kapu, Telaga, Bestha, Chakali, Mangali, etc., Scheduled Castes (6,923)—Mala, Madiga, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations

Bada Rama Mandir, Datta Mandir, temples of Hanuman, Raghunathaswamy, Neelakanteswara-swamy, Venkateswara, mosques and church are the places of worship in this town.

Bada Rama Mandir is said to have been built by Samarth Ramdas, preceptor of Shivaji. The stone images of Rama, Sita, Lakshmana and Hanuman deities are installed in the temple.

Srirama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* in Bada Rama Mandir. *Puja* and *Abhishekam* in the morning and *purana kalakshepam* and *harikatha* in the evening are the rituals celebrated during these ten days. Free mass feeding is arranged to 250 to 300 people regularly on all these days. Sri Kalyanaswamy, a Brahmin of Vasista *gotram* is the *pujari* with hereditary rights.

Datta Mandir is said to have been built by a saint, named Santacharya, about 175 years ago. He migrated to this place from Parbhani District of the present Maharashtra State.

Datta jayanti is celebrated for 9 days from *Margasira Suddha Saptami* to *Purnima* (November-December). Besides regular *puja*, *harikatha* and *bhajan* are arranged on all the nine days. Free feeding is also arranged for 200 to 250 pilgrims of all castes on all these nine days. Sri Ananta Maharaj, a Brahmin of Bharadwaja *gotram* is the *pujari* with hereditary rights. The Mandir got an Inam land of 12 acres of wet land.

There is a legend relating to the origin of the Neelakanteswara temple of Kanteswar. The temple is located on a picturesque hillock and enclosed by a high wall. The architect is believed to have used only one hand for the construction of the temple. His mother used to get him food. He requested her not to look back on her way to home. But she looked back after passing some distance. From then onwards the construction of the tower was stopped. The significance of the temple is that rays of the rising sun fall directly on the Sivalingam.

Neelakanteswara festival is celebrated for 2 days during Radhasaptami on *Magha Suddha Saptami* and *Ashtami* (January-February). A wooden chariot is taken round the temple with the *kalasam* and coconuts are offered to the *kalasam*. This festival is of ancient origin and people from all the neighbouring villages come and participate in this festival. 30,000 devotees local and from the neighbouring villages

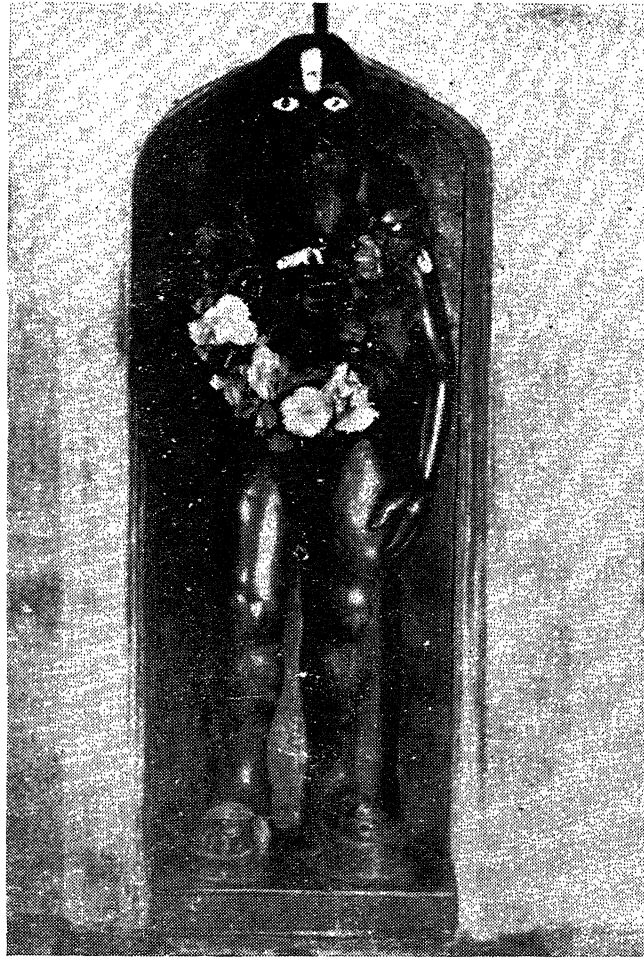


Plate III : Samartha Ramdas, Nizamabad.

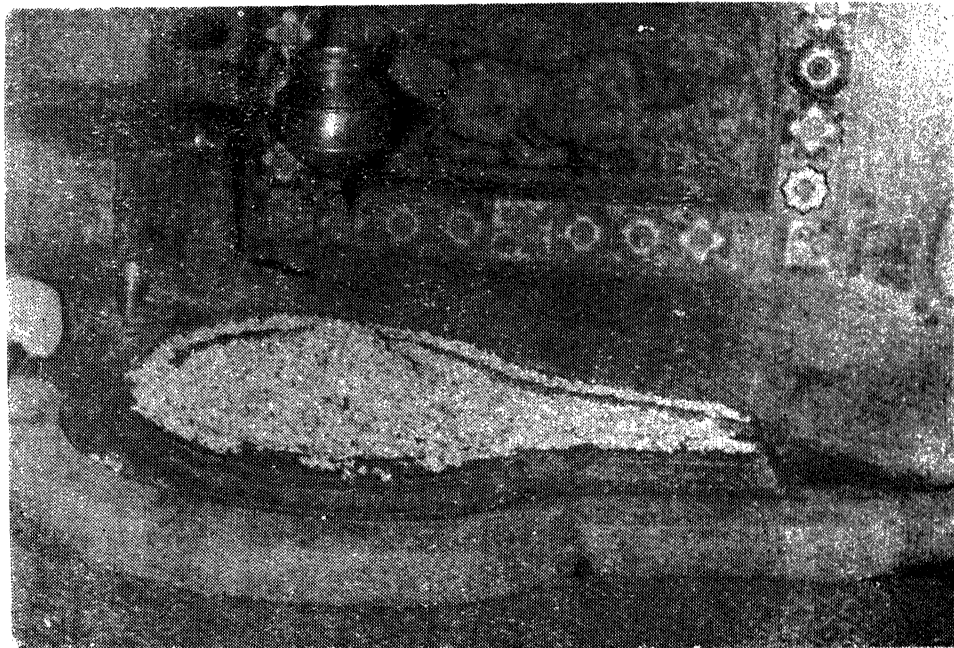


Plate IV : Neelakanteswaraswamy, Nizamabad.

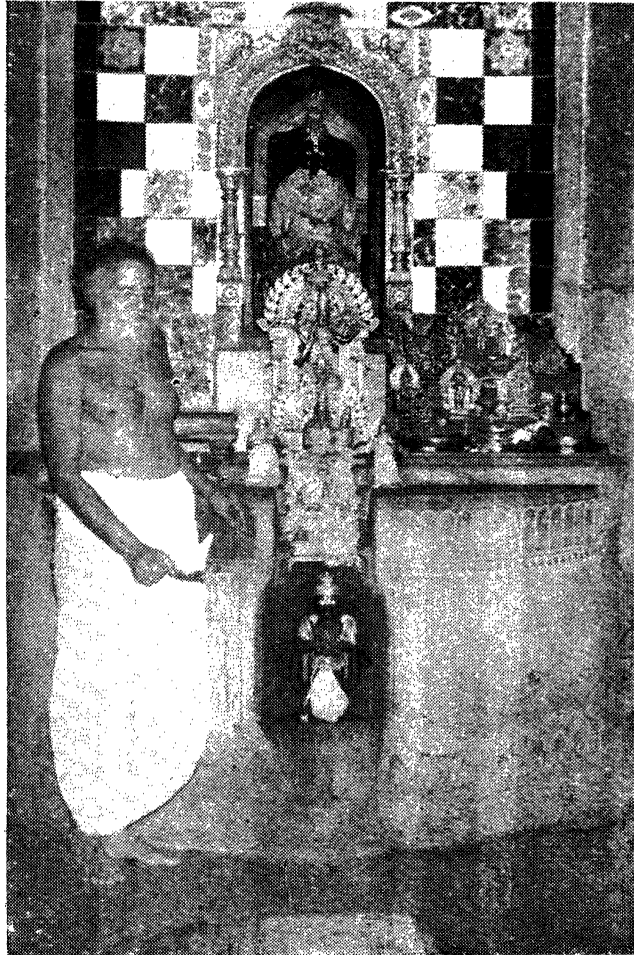


Plate V : Bada Ramamandir, Nizamabad.



Plate VI : Ramaswamy Temple, Dichpalle.

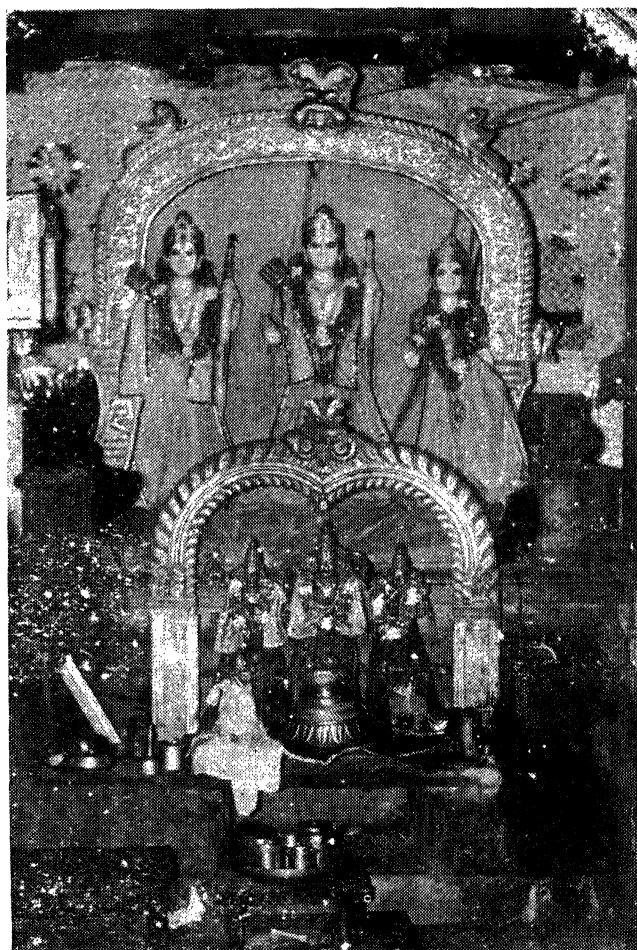


Plate VII : Ramaswamy, Dichpalle.

of all castes congregate. *Prasadam* is distributed to all.

A fair is held in this connection near the temple for two days. 30,000 people congregate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, ayurvedic medicines, cloth and cloths, agricultural implements and toys are sold.

Janda festival or *Venkateswaraswamy Mela* is celebrated for 15 days from *Bhadrapada Suddha Padyami* to *Purnima* (August - September). A *Janda* (flag) is installed in a particular place in Nizamabad and pilgrims throng to have *darshan* of it. The same is carried to the temple at Tirupati, i.e., to the main shrine of Sri Venkateswaraswamy and brought back every year. Some devotees fulfil their vows here itself, if they are unable to go to Tirupati. Offerings are made in the form of cash as well as in kind. This festival is of ancient origin and widely known. 6,000 devotees local and from distant places come and take part in the festival. *Pujari* is Sri Raghavulu, a Brahmin. *Prasadam* is distributed to all and there is free mass feeding.

A fair is held in this connection with a few shops selling sweets, utensils, lanterns, mirrors, combs, pictures, photos, books, toys, etc.

Amanullah Hussain urs is celebrated for 2 days from 17th of *Jamadi-ul-Awwal* (September-October). 1,000 local devotees and from the neighbouring villages congregate. A few shops are opened.

Dawd Pasha Saheb urs is celebrated for a day on 10th *Safar* (June-July) with 200 local congregation of all communities.

Shah Kamaluddin Baibani urs is celebrated for 3 days from 19th of *Jamadi-ul-Awwal* (September-October). 200 local devotees without any distinction of caste or creed congregate.

- SOURCE
1. Sri A. Kishandas, Nizamabad
 2. Sri Ramachandra Singh, B.Sc., B.Ed Teacher, Nizamabad
 3. Sri Y. Raghaviah, M.A., Lecturer, Guntur Govt Arts College, Nizamabad
 4. Sri Kasinath Rao, B.A., LL.B., Advocate, Nizamabad

5. Sri S.L. Sastry, Ex.M.L.A., Nizamabad
6. *Places of Interest in Andhra Pradesh* published by Information and Public Relations Department, Hyderabad
7. *List of Ursus, Milas, etc., in H.E.H. the Nizam's Dominions* by Sri Mazhar Hussain, M.A., B.Sc.

15. Dusgaon— Situated at a distance of 3 miles from Ghanpur.

The total population of the village is 1,156 and it is made up of the following communities. Caste Hindus Scheduled Castes (202). The chief means of livelihood of the people is agriculture.

Siddeswar Ramaswamy festival is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidya* (March-April). 500 local people of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

16. Dichpalle— A Railway Station on Kacheguda-Manmad section of the South Central Railway.

The total population of the village is 2,420 and it is made up of several communities of Caste Hindus, Scheduled Castes (325). The chief means of livelihood of the people are agriculture and other traditional occupations.

There is a Ramaswamy temple on the top of a hillock. It is an ancient temple with beautiful figures carved on the walls depicting the art of love. The marble idols of Rama, Sita and Lakshmana are worth seeing.

Ramaswamy festival is celebrated for 3 days in *Pushyam* (December—January). 1,000 local people of all communities participate. A huge chariot drawn by the devotees is taken round the village during this festival. Daily puja is performed by a hereditary priest.

A fair is also held in which local handicrafts and domestic goods, etc., are sold.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

17. Mallapur— Situated at a distance of 8 miles from Indalwai Railway Station on Kacheguda—Manmad line

The total population of the village is 441 and it is made up of several communities of Caste Hindus, Scheduled Castes (68). The chief means of livelihood of the people is agriculture

Venkateswaraswamy festival is celebrated for 6 days from *Phalguna Suddha Padyami* (February - March) 2,000 people, local and from nearby villages of all communities participate

SOURCE *Statement of Fairs and Festivals furnished by Collector Nizamabad*

18 Nallavalle— Situated at a distance of 2 miles from Sirnapalle Railway Station, 5 miles from Hyderabad—Nagpur road and 20 miles from Nizamabad.

The total population of the village is 1,905 and it is made up of the following communities Caste Hindus—Gurati Kapu, Perika, Muthracha, Chakali, Mangali, Vadla, Padmasale, Scheduled Castes (228)—Mala, Madiga. The chief means of livelihood of the people are agriculture and other traditional occupations

The stone image of Thirumalanathaswamy in a temple at a distance of one mile from the village is worshipped. There are also brass images intended for taking them out in procession during the festival

Thirumalanathaswamy uthsavam is celebrated for 6 days from *Vaisakha Suddha Dasami* to *Purnima* (April-May). This is an ancient festival confined to this and a few nearby villages. About 1,500 people of all communities participate. *Pujans* are Chyaluni Ayyavarlu with hereditary rights

A fair is held in this connection in a place one mile away from the village. 1,500 people from this and nearby villages congregate. Traders from Indalwai, Sirnapalle, Gannaram, Ellareddypeta come and raise pandals for the occasion. Eatables, utensils, lanterns, torches, mirrors and combs, etc. are sold. *Veedhinatakam* provides entertainment.

SOURCE *Sri G. Lakshminreddy, Cultivator, Nallavalle*

19. Ramadgu — Situated at a distance of 8 miles

from Indalwai Railway Station on Hyderabad—Manmad line

The total population of the village is 2,048 and it is made up of the following communities Caste Hindus, Scheduled Castes (380). The chief means of livelihood of the people is agriculture

Stone images of Sita, Rama, Lakshmana are worshipped here

Sri Ramaswamy uthsavam is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). Local Hindus congregate

SOURCE *Statement of Fairs and Festivals furnished by Tahsildar, Nizamabad*

20. Challagarga — Situated at a distance of 14 miles from Dichpalle Railway Station

The total population of the village is 420 and it is made up of the following communities Caste Hindus, Scheduled Castes (62). The chief means of livelihood of the people is agriculture.

Rajeswaraswamy in the form of a stone Sivalingam is worshipped

Swaratri is celebrated for a day on *Magha Bahula Chathurdasi* (January - February). Local Hindus congregate

SOURCE *Statement of Fairs and Festivals furnished by Tahsildar, Nizamabad*

21. Dharipalle — Situated at a distance of 10 miles from Sirnapalle Railway Station on Secunderabad—Manmad line

The total population of the village is 3,468 and it is made up of several communities of Caste Hindus, Scheduled Castes (327). The chief means of livelihood of the people is agriculture

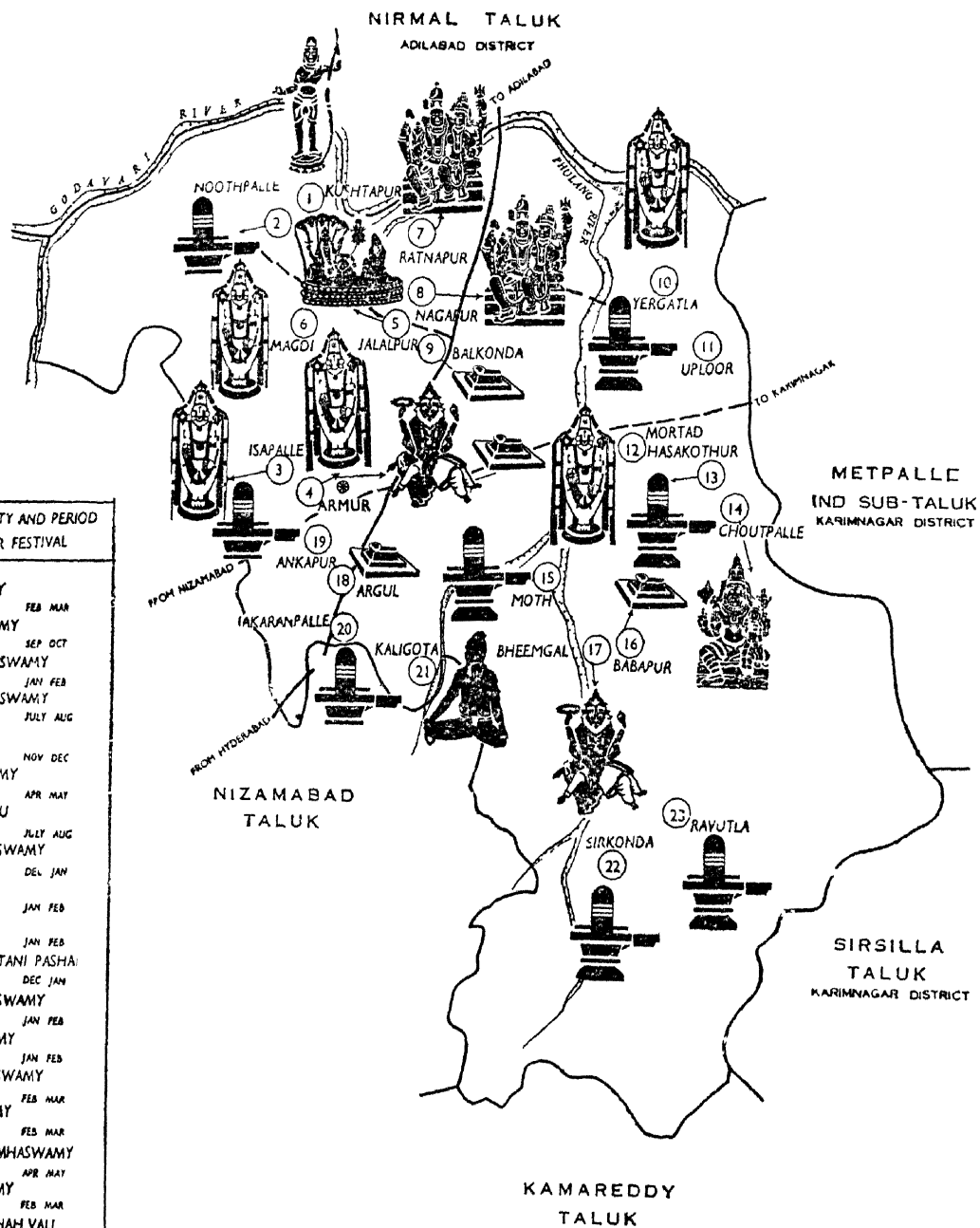
Narasimhaswamy in the form of a stone *saligram* is worshipped.

Sri Narasimhaswamy Navarathnothsavam is celebrated for ten days from *Asviniya Suddha Padyami* to *Dasami* (September-October). Local Hindus congregate.

SOURCE *Statement of Fairs and Festivals furnished by Tahsildar, Nizamabad*

ARMUR TALUK

FAIRS AND FESTIVALS ARMUR TALUK NIZAMABAD DISTRICT, A P.



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	18 KUSHTAPUR	SRI RAMASWAMY FEB MAR
2	20 NOOTHPALLE	RAJESWARASWAMY SEP OCT
3	34 ISAPALLE	VENKATESWARASWAMY JAN FEB
4	1 ARMUR	VENKATESWARASWAMY JULY AUG BAYAZID KHAN NARASIMHASWAMY NOV DEC
5	45 JALALPUR	RANGA NAYAKULU JULY AUG
6	47 MAGDI	VENKATESWARASWAMY DEC JAN
7	52 RATNAPUR	MALLANNA JAN FEB
8	54 NAGAPUR	MALLANNA JAN FEB
9	55 BALKONDA	HAZARATH MULTANI PASHA DEC JAN
10	91 YERGATLA	VENKATESWARASWAMY JAN FEB
11	92 UPLOOR	RAJESWARASWAMY JAN FEB
12	99 MORTAD	VENKATESWARASWAMY JAN FEB
13	101 HASAKOTHUR	MAHADEVASWAMY FEB MAR
14	102 CHOUTPALLE	LAKSHMI NARASIMHASWAMY APR MAY
15	115 MOTH	RAJESWARASWAMY FEB MAR
16	120 BABAPUR	BABA NATHAD SHAH VALI NOV DEC
17	121 BHEEMGAL	SIMHADRI NARASIMHASWAMY OCT NOV
18	126 ARGUL	VENKATESWARASWAMY JAN FEB KHAJA MOHAMMAD HAFIZ ALI SHAH APR MAY HAZARATH GULAM ALI SHAH JULY AUG
19	127 ANKAPUR	MALLANNASWAMY MAR APR
20	131 JAKARANPALLE	ADINATHASWAMY MAR APR
21	135 KALIGOTA	KANDERAOSWAMY NOV DEC
22	156 SIRKONDA	RAMESWARASWAMY JAN FEB
23	174 RAVUTLA	GADIMAKULA RAJESWARASWAMY JAN FEB

- TALUK BOUNDARY
- ⊙ TALUK HEADQUARTERS
- ② VILLAGE WITH SERIAL NUMBER
- NATIONAL HIGHWAYS
- - - OTHER ROADS
- ~ RIVER

Section II

ARMUR TALUK

Rushtapur — Situated at a distance of 28 miles from Nizamabad

The total population of the village is 2,042 and it is of multiethnic composition — Caste Hindus, Scheduled Castes (279). The chief means of livelihood of the people is agriculture.

Sri Ramaswamy is worshipped in this place.

Sri Ramaswamy festival is celebrated for 6 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Padyami* (January-February). This is confined to this and the nearby villages. 2,000 Hindus local and from the neighbouring villages congregate. There is a choultry.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

2 Noothpalle — Situated at a distance of 24 miles from Dichpalle Railway Station.

The total population of the village is 1,645 and it is made up of several communities of Caste Hindus, Scheduled Castes (275). The chief means of livelihood of the people is agriculture.

Lord Rajeswaraswamy is worshipped in this place.

Rajeswaraswamy festival is celebrated for one day on *Asvinyuja Suddha Padyami* (September-October). 500 local people of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

3. Isapalle — Situated at a distance of about 16 miles from Nizamabad Railway Station.

The total population of the village is 1,302 and it is made up of several communities of Caste Hindus, Scheduled Castes (317). The chief means of livelihood of the people is agriculture.

Venkateswaraswamy is worshipped in the village.

Venkateswaraswamy festival is celebrated for two days on *Magha Suddha Purnima* and *Behula Padyami* (January-February). This festival is of local significance. 500 people of all castes participate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

4. Armur — Taluk headquarters situated at a distance of 16 miles from Nizamabad.

The total population of the town is 13,249 and it is made up of the following communities: Caste Hindus, Scheduled Castes (893), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, employment and other traditional occupations.

The temple of Lord Venkateswaraswamy is the place of worship in this town.

Venkateswaraswamy festival is celebrated from *Sravana Suddha Tadiya* to *Ekadasi* (July-August) for 9 days. Every year as a custom the *pujari* collects offerings of cash and kind made by the devotees in the temple and hand over them along with a flag to the Tirumalai-Tirupati Devasthanam. This festival extends to the nearby villages also. 5,000 Hindus participate in the festival. There is an inam land of 228 acres.

A fair is held in connection with the festival with 125 shops approximately.

Bayazid Khan urs is celebrated on the 19th *Razab* (November-December). 500 local people of all communities congregate.

Narasimhaswamy festival is celebrated for a day on *Vaisakha Bahula Dwadasi* (April-May). 500 local devotees of all communities congregate.

SOURCE 1 *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

2 *List of Urses, Melas, Jattras etc, in H E H the Nizam's Dominions*

5 Jalalpur — Situated at a distance of 11 miles from Armur and 27 miles from Nizamabad Railway

Station. As there are many water springs, the village is called as Jalalpur.

The total population of the village is 588 and it is made up of the following communities Caste Hindus—Satanī Vaishnava, Kapu, Munnura Kapu, Scheduled Castes (192) — Ariy, Mala, Madiga. The chief means of livelihood of the people is agriculture.

The places of worship in this village are the temples of Lord Ranganayaka in a cave and Narasimhaswamy.

In the temple of Ranganayaka the daily puja is conducted. Particularly *sevas* are offered to Lord Ranganayaka during *Sri Krishnashtami*, i.e., *Sravana Bahula Ashtami* (July-August) and *Ugadi*, i.e., *Chaitra Suddha Padyami* (March-April). Decorated carts are taken round the temple on *Ugadi* day. It is being celebrated from ancient times and is confined to this village only. Local people of all communities participate. *Pujari* is a Satanī Vaishnava of Yathendra *gotram* with hereditary rights.

Devotees observe fasting and *jagaram* on *Tholi Ekadasi*, i.e., *Ashadha Suddha Ekadasi* (June-July) and Mahasivaratri on *Magha Bahula Chaturdasi* (January-February). The village deity is also worshipped. Animals are sacrificed to the deity.

SOURCE *Sri P. Murahari, Headmaster, Jalalpur*

6. Magdi — Situated at a distance of 24 miles from Dichpalle Railway Station.

The total population of the village is 1,552 and it is made up of the following communities. Caste Hindus, Scheduled Castes (299). The chief means of livelihood of the people is agriculture.

Venkateswaraswamy deity is worshipped in this village.

Venkateswaraswamy festival is celebrated for 5 days from *Pushya Suddha Padyami* to *Panchami* (December-January). This festival extends to the surrounding villages also. About 1,000 people of all communities local and from the surrounding villages congregate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

7 Ratnapur — Situated at a distance of 2 miles from Nizamabad—Numal bus route, 10 miles from Armur and 30 miles from Nizamabad.

Gonareddis who migrated here long time back with their herds of cattle constructed this village on the banks of river Godavari.

The total population of the village is 1,244 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Kapu, Kammara, Vadla, Sale, Chakali, Mangali, Padmasale, Yerra Golla, Thammala, Boya, Scheduled Castes (224) — Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, weaving, beedi manufacturing and other traditional occupations.

Mallanna temple constructed with stone and lime on a hillock in the centre of the village with His image in human form, Rama temple and Hanuman temple are the places of worship in this village. 300 years back Gonareddis who came here constructed the present temple and installed their tutelary deity in it. Gradually Mallanna became the village deity.

Mallanna jatara widely known as *Kanderaya jatara* takes place for 8 days from *Magha Suddha Purnima* to *Bahula Saptami* (January-February). *Kalyanam* is performed on the fifth day. *Sidimanu* a kind of chariot is dragged on which 50 people sit including the *pujari*. Lambs, calves and sheep dedicated to the deity are left on the hillock but they are not sacrificed. The first calf left by any devotee is taken by Thammalas and other calves by the *pujari*. Goats and sheep are taken by Chakali, Mangali, Vadla, Kapu, Madigas and Boyas who work during the *uthsavam*. Every family offers *nawedyam* on *Purnima* day and vows are liquidated. This is being celebrated for the past 300 years and is confined to the nearby villages. There are no patrons. 2,000 devotees local and from the surrounding villages congregate. All communities participate. *Pujari* is a Padmasale. Arullu Lingaiah is enjoying 3 acres of *nam* land in the nearby village with hereditary rights. Cooked millet with butter milk is brought on carts and distributed to all. Rice is also distributed during these 5 days.

A fair is held in this connection in the centre of the village for 5 days for the past 300 years. 2,000 people of this and the surrounding villages

congregate Eatables utensils, lanterns mirrors and combs pictures books, clothes agricultural implements and toys are sold

Diamas, swings and lotteries afford entertainment

SOURCE 1 *Sri T Krishan Rao Teacher Ratnapur*
2 *S. Para Krishna Reddy, Teacher Ratnapur*

8. Nagapur— Situated at a distance of 16 miles from Armur and 26 miles from Nizamabad Railway Station

The total population of the village is 603 and it is made up of the following communities—Caste Hindus - Munnuru Kapu, Chakali Golla Kapu, Kammara, Kummari, Scheduled Castes (120), - Mala, Madiga, Navak. Agriculture is their chief livelihood

The temples of the village are of Sri Narasimha Swamy and Mallanna (Siva) Lord Mallanna's image is in human form

Lord Mallanna uthsavam is celebrated for 5 days from *Magha Purnima* to *Bahula Chaviti* (January-February). Devi ordered a cow-herd in his dream to ask his village heads for the celebration of the *uthsavam*, lest the village should be ruined. So the people are celebrating the festival. The *uthsavam* is being celebrated for the past 40 years and is confined to this village only. Local people participate.

SOURCE *Sri L Hanumantha Reddy, Nagapur Jalalpur P O.*

9. Balkonda— Situated at a distance of 24 miles from Dichpalle Railway Station

The total population of the village is 7,038 and it is made up of several Hindu Castes, Scheduled Castes (688). The chief means of livelihood of the people is agriculture

Urs of Hazorath Multani Pasha, a Muslim saint, is celebrated for 3 days from 6th *Shahban* (December-January). This festival is of local significance and extends to the nearby villages also. There is an annual income of Rs 15,000. About 2,000 devotees irrespective of caste and creed congregate.

SOURCE 1 *Statement of Fairs and Festivals furnished by Collector, Nizamabad*
2 *List of Ursus, Melas, Jattras etc, in H E H the Nizam's Dominions*

10. Yergatla— Situated at a distance of 32 miles from Dichpalle Railway Station

The total population of the village is 2,246 and it is made up of several communities of Caste Hindus Scheduled Castes (238). The chief means of livelihood of the people is agriculture

Venkateswaraswamy is worshipped in this village

Venkateswaraswamy festival is celebrated for 3 days from *Magha Suddha Purnima* (January - February). 1,000 devotees local and from the neighbouring villages of all communities participate

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

11. Uploor— Situated at a distance of 30 miles from Dichpalle Railway Station.

The total population of the village is 1,901 and it is made up of several communities of Caste Hindus Scheduled Castes (161). The chief means of livelihood of the people is agriculture

Lord Rajeswaraswamy festival is celebrated for a day in *Magham* (January - February). 1,000 local people and from the surrounding villages of all communities congregate

SOURCE *Statement of Fairs and Festivals furnished by Collector and Superintendent of Police, Nizamabad*

12. Mortad— Situated at a distance of 32 miles from Nizamabad.

The total population of the village is 5,335 and it is made up of several communities of Caste Hindus, Scheduled Castes (684). The chief means of livelihood of the people is agriculture

Sri Venkateswaraswamy festival is celebrated for 6 days from *Phalguna Bahula Dasami* to *Amavasya* (February - March). This festival is confined to this and the nearby villages. 3,000 people of all communities participate in it

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

13 Hasakothur— Situated at a distance of 26 miles from Nizamabad

The total population of the village is 2,263 and it is made up of several communities of Caste Hindus, Scheduled Castes (281). The chief means of livelihood of the people is agriculture.

Mahadevaswamy is the deity worshipped in this village.

Mahadevaswamy festival is celebrated for 5 days from *Phalguna Bahula Padyami* to *Panchami* (February - March). 500 local people of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

14. Choutpalle— Situated at a distance of 30 miles from Indalwai Railway Station.

The total population of the village is 2,270 and it is made up of several communities of Caste Hindus, Scheduled Castes (229). The chief means of livelihood of the people is agriculture.

Lakshmi Narasimhaswamy is worshipped in this village.

Lakshmi Narasimhaswamy festival is celebrated for one day on *Vaisakha Suddha Ekadasi* (April - May). This festival is confined to this and the neighbouring villages. 5,000 people local and from the nearby villages of all communities congregate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

15 Moth— Situated at a distance of 9 miles from Armut, 11 miles from Dichpalle Railway Station, and 26 miles from Nizamabad Railway Station. People say that the village was built by a fakir.

The total population of the village is 2,099 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddi, Kamsali, Kapu, Kammara, Kummar, Chakali, Mangali, Sale, Gundla, Golla, Goundla, Vadrangi, Mochi, Medani, Scheduled Castes (270)—Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rajeswaraswamy temple on a *gutta* (hillock), a mile from the village was built by Sinnepalli Rani. She was once going to a village on horseback and when she arrived at the *gutta*, the horse stopped and did not move. A Gundla possessed by the Lord asked her to construct a temple on the hill. Venkateswara temple, Hanuman temple and another Rajeswaraswamy temple are the other places of worship in the village.

Rajeswaraswamy festival is celebrated for a day on *Phalguna Suddha Vidiya* (February - March). *Sivaratna uthsavan* is celebrated for the same Lord for 3 days from *Magha Bahula Chaturdasi* to *Amavasya* (January - February). On every Saturday and Sunday the Lord is worshipped. The Lord is taken in a procession on a chariot decorated with coloured electric bulbs. Cocoanuts, fruits, jaggery, etc., are offered. People take bath in the river, and do fasting, *jagaram*. This is an ancient festival confined to this and a few neighbouring villages. The chief patrons are Reddis, Jangams and Vaisyas. 5,000 devotees of all communities participate. *Pujan* is a Jangam of Gantala *gotram* with hereditary rights. *Prasadam* is distributed to all and there is free feeding.

A fair is held in this connection for one day in an area of 10 acres of land near the temple. 5,000 people local and from neighbouring villages congregate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, Ayurvedic medicines, cloth and clothes, agricultural implements, etc., are sold. Swings, circus, gambling, lottery and dramas afford entertainment to the devotees participating in the fair and the festival.

SOURCE *Sri B. Chenna Reddy, Headmaster, Moth*

16 Babapur— Situated at a distance of 18 miles from Indalwai Railway Station.

The total population of the village is 1,112 and it is made up of several communities of Caste Hindus, Scheduled Castes (3). The chief means of livelihood of the people is agriculture.

Baba Naithad Shah Vali urs is celebrated for 3 days from 14th to 16th *Rajab* (November-December). This festival is extended to the surrounding villages also. 1,500 devotees of all communities congregate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

17. Bheemgal— Situated at a distance of 18 miles from Indalwai Railway Station

The total population of the village is 3,415 and it is made up of several communities of Caste Hindus, Scheduled Castes (399). The chief means of livelihood of the people is agriculture.

One hundred and fifty years back Lord Narasimhaswamy idol was found in the earth and a temple was constructed over it.

Lord Narasimhaswamy festival is celebrated for 11 days from *Kanika Suddha Tadiya* to *Triveda* (October–November) 4,000 Hindus local and from the nearby villages congregate.

SOURCE *Statement of Fairs and Festivals furnished by Tahsildar, Amur*

18 Argul— Situated at a distance of 12 miles from Dichpalle Railway Station

The total population of the village is 1,929 and it is made up of several communities of Caste Hindus, Scheduled Castes (405), and Muslims. The chief means of livelihood of the people is agriculture.

Lord Venkateswaraswamy, Khaja Mohammad Hafiz Ali Syed Shah, Hazarath Gulam Ali Shah and Khanderaoswamy are worshipped.

Venkateswaraswamy festival is celebrated for 3 days from *Magha Bahula Panchami* to *Sapthami* (January–February). This festival extends to the neighbouring villages also. 500 people of all communities participate. An extent of 25 acres and 26 guntas of *manyam* land is attached to the temple.

Khaja Mohammad Hafiz Ali Syed Shah urs is celebrated for 3 days from 10th to 13th *Zilnay* (April–May). 2,000 devotees, local and from the neighbouring villages congregate without any distinction of caste or creed.

Hazarath Gulam Ali Shah urs is celebrated for a day on 4th *Rabi-ul-arwal* (July–August). 2,000 people of all communities local and from the nearby villages participate.

Khanderaoswamy festival is also celebrated for a day on *Margasira Suddha Shashti* (November–December).

An Inam land of 20 guntas has been granted to this deity. 500 people congregate.

SOURCE 1 *Statement of Fairs and Festivals furnished by Tahsildar, Amur*
2 *List of Ursus, Melas, Jataras, etc., in H. E. H. the Nizam's Dominions*

19. Ankapur — Situated at a distance of about 14 miles from Dichpalle Railway Station

The total population of the village is 1,984 and it is made up of several communities of Caste Hindus, Scheduled Castes (375). The main stay of the people is agriculture.

Mallannaswamy is worshipped in this village.

Mallannaswamy festival is celebrated for a day on *Chaitra Suddha Chaturdasi* (March–April). This festival is of local significance. 300 people of all communities congregate in the festival.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

20 Jakranpalle — Situated at a distance of 11 miles from Nizamabad Railway Station

The total population of the village is 2,189 and it is made up of several communities of Caste Hindus, Scheduled Castes (438). The chief means of livelihood of the people is agriculture.

Adwathaswamy festival is celebrated for a day on *Chaitra Suddha Purnima* (March–April). This is a widely known festival in which 3,000 devotees local and from distant places congregate irrespective of caste or creed.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

21 Kaligota — Situated at a distance of about 14 miles from Nizamabad Railway Station

The total population of the village is 1,606 and it is made up of several communities of Caste Hindus, Scheduled Castes (185). The chief means of livelihood of the people is agriculture.

Khanderaoswamy festival is celebrated for 5 days from *Margasira Suddha Shashti* to *Dasami* (November–December). About 1,000 people local and from

distant places congregate All communities participate.

SOURCE . *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

22. Sirkonda — Situated at a distance of 18 miles from Indalwai Railway Station, 24 miles from Armur and 34 miles from Nizamabad.

The total population of the village is 1,755 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Reddi, Kapu, Padmasale, Chakali, Mangali, Vadrangi, Kammara, Kamsali, Kummari, Gowda, Fishermen, Mudiraju, Medari, Meras, Golla and Kuruva, Scheduled Castes (286) — Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rameswaraswamy temple with a Sivalingam is the place of worship in this village.

Swarati is celebrated for 6 days from *Magha Bahula Dasami* to *Amavasya* (January-February). Every day *abhishekam*, *mangalaharathi* and reciting of *Manthrapushpam* are performed *Seva* is performed in the nights. The *lingam* is placed on a decorated *vahanam* like *Garuda*, elephant and *Nandi* and it is taken in a procession with traditional music played by the local instrumentalists around the village. Offerings are made both in the form of cash or kind. The devotees take bath in the *gundam* (tank) and observe fasting and *jagarana*. It is about 30 years old festival celebrated under the supervision of the Lonka Rameswaraswamy temple Committee. About 4,000 devotees local and from distant places congregate irrespective of caste or creed. *Pujari* is a Brahmin There is free feeding

Thala Sapthaham is celebrated in Rajeswaraswamy temple from *Sravana Bahula Panchami* to *Dwadasi* (July-August), for 8 days Every day *bhajans mangalaharathis* and *abhishekam* are performed On the last day the *sivalingam* in a palanquin is taken in a procession with indigenous instrumental music. In the streets small pots with curds are hung on bamboo frames and the competitors jump up, brake the pot and drink the curd. Sometimes cocoanuts

and money are also kept in the pot to provide incentive to the competitors. After the process on round the village is over the devotees take bath in the temple pond. This place is called *Gopalakalwa* It is being celebrated for the past 25 years and a Brahmin is the *pujari* The local Hindus congregate.

A fair is held in connection with the festival for 4 days near the temple in one area of 10 acres of land for the past 80 years. 4,000 local and surrounding places like Kaimnagar district congregate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, books, clothes, agricultural implements and toys, etc, are sold

Swings, gambling, lottery and dramas afford entertainment

SOURCE . *Sri T Rajanna, Mahapatel, Sirkonda*

20 Ravutla — Situated at a distance of 18 miles from Indalwai Railway Station

The total population of the village is 1,092 and it is made up of the following communities Caste Hindus—Brahmin, Vaisya, Munnuru Kapu, Golla, Gundla, Tenugu, Padmasale, Chakali, Jangam, Kammara, Kummari, Avusula; Scheduled Castes (163). The chief means of livelihood of the people is agriculture.

Rajeswaraswamy temple with a *sivalingam* is the only place of worship in this village

Gadimakula Rajeswaraswamy uthsavam is celebrated for one day on *Magha Suddha Purnima* (January-February) The devotees take bath in the *koneiru* (tank) and observe *jagarana*. *Archana*, *sevas* and *pujas* are performed. Cocoanuts are offered. It is being celebrated for the past 200 years A Golla family used to worship this deity. After some days they forgot the deity and as a result, a member of the family lost his eye-sight. Then he again worshipped this deity with great devotion along with his family and got back his eye-sight Jangams are the chief patrons and *pujaris*. 800 devotees local and from the neighbouring villages of all communities participate

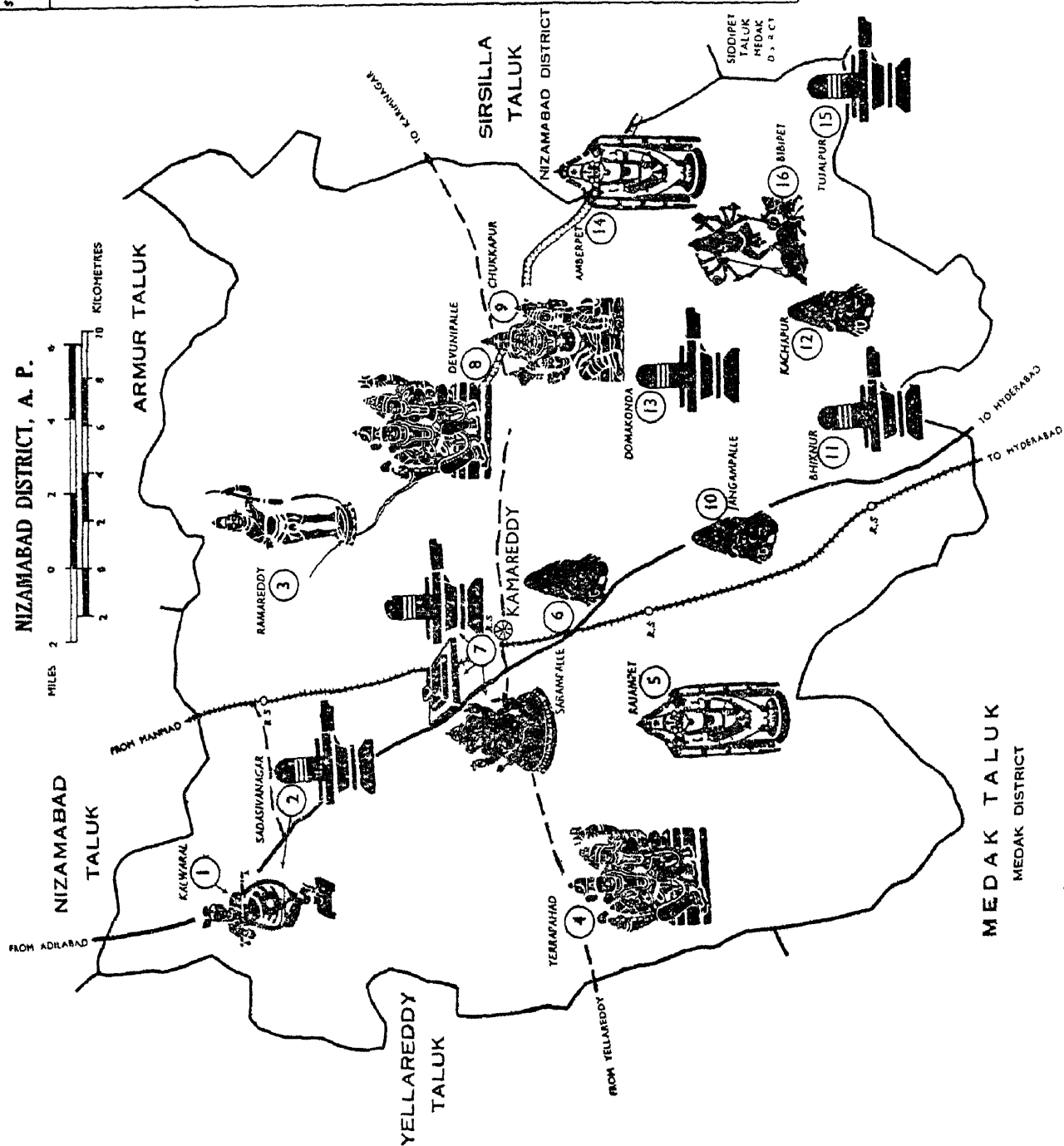
SOURCE : *Sri Sadanand, Teacher, Ravutla*

KAMAREDDY TALUK

FAIRS AND FESTIVALS

KAMAREDDY TALUK

NIZAMABAD DISTRICT, A. P.



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S. NO.	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	5 KALYAN	KRISHNASWAMY JAN FEB
2	13 SADASIVANAGAR	VISHWESWARA EKANADHASWAMY FEB-MAR
3	22 KAMAREDDY	SRI KRISHNASWAMY NOV-DEC
4	41 YERRAPPAH	RAMACHANDRASWAMY MAR-APR
5	59 RAJAMPET	RAJESWARASWAMY MAR-APR
6	66 SARANAPALLE	VENKATESWARASWAMY APR-MAY
7	3 KAMAREDDY	URADAMMA NO FIXED DATE
8	91 DEVUNIPALLE	VIGHNESWARA AUG SEP
9	93 CHUKKAPUR	HIRANJAN SHAH VALI JAN FEB
10	102 JANGAMPALLE	AMMANNA NOV DEC
11	108 BHURNUR	LAKSHMI NABASINHASWAMY MAR APR
12	117 KACHAPUR	GANGADEVI DEC-JAN
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- TALUK BOUNDARY
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- RIVER

Section III

KAMAREDDY TALUK

Kalwaral— Situated at a distance of 1 mile from Hyderabad—Nagpur motor road and 4 miles from Sirnapalle Railway Station.

The total population of the village is 1,304 and it is made up of the following communities: Caste Hindus—Kapu, Kammara, Kummari, Chakali, Padma Sale, Avusula, Bestha, Medari, Scheduled Castes (134), and Muslims. The chief means of their livelihood is agriculture.

Krishnaswamy temple with His image in human form, Siva temple, Hanuman temple and a mosque are the places of worship in the village.

Krishnaswamy festival is celebrated for 2 days from *Magha Suddha Purnima* (January–February). *Rathothsavam* (chariot procession) is an important sidelight of the festival. Offerings are made both in the form of cash and kind. This is being celebrated for the past 3 years and is of local significance. The local devotees irrespective of caste or creed congregate and participate in the celebrations with enthusiasm. Free feeding on a modest scale is also arranged in this connection.

A few temporary shops are opened near the temple for selling glassware, mirrors, combs and handloom clothes.

SOURCE: *Sri G Linga Reddy, Sarpanch, Kalwaral*

2 Sadasivanagar — Situated on the Nagpur-Hyderabad highway at a distance of 3 miles from Uppalwai Railway Station and 8 miles from Kamareddy.

The total population of the village is 3,389 and it is made up of the following communities: Caste Hindus—Kapu, Padmasale, Vaisya, Muthracha, Brahmin, Marati, Chakali, Mangali, Kamsali, Bestha, Tenugu and Bahja, Scheduled Castes (655)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Krishnaswamy temple with His image, Sri Visweswara Ekanadhaswamy temple with Sivalingam

and the brass images in human form and Hasan Sharif *darga* are the places of worship.

Sri Visweswara Ekanadhaswamy festival is celebrated for 9 days from *Phalguna Bahula Panchami* to *Tridasi* (February–March) with poms and pageantry. *Bhajans* and *sevas* are performed during the festival. *Rathothsavam* is celebrated on *Dasami* and *vasanthothsavam* on *Ekadasi*. This is being celebrated for the past 60 years and is of local importance. The Government through the Endowment Dept. patronizes and supervises the festival. About 1,000 devotees local and from the neighbouring villages congregate irrespective of caste or creed. *Pujari* is a Brahmin.

A fair is also held in this connection in which temporary shops are opened by the local merchants to sell the articles of domestic use toys and handicrafts.

Sri Datta jayanthi is celebrated for 3 days from *Margasira Suddha Purnima* to *Bahula Vidiya* (November–December). Cocoanuts are offered. This is being celebrated for the past 70 years locally. There is service *manyam* attached to the temple. The chief patrons are Maratis. About 2,200 devotees local and from the surrounding villages congregate. All communities participate. There is also free feeding.

A fair is held in this connection in an area of 10 acres of land belonging to the deity for the past 70 years. Eatables, utensils, lanterns, pictures and photos, clothes and toys are sold in temporary shops.

There are choultries *Harikathas*, *burrakathas* and *Bhagavathams* afford entertainment to the visitors.

SOURCE: 1 *Sri J Dharma Reddy, Teacher, Sadasivanagar*

2. *Sri B Lakshminarayana, Teacher, Sadasivanagar*

3. Ramareddy—Situated at a distance of 6 miles from Uppalwai Railway Station.

The total population of the village is 3,313 and it is made up of several communities of Caste Hindus; Scheduled Castes (333) The chief means of livelihood of the people is agriculture.

Ramachandraswamy is worshipped in this place.

Srirama Navami, a festival held in honour of lord Rama is celebrated for 14 days from *Chaitra Suddha Vidiya* to *Purnima* (March-April) with great pomp. 6,000 devotees local and from distant places congregate. All communities participate in the festival

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

4 Errapahad—Situated at a distance of about 9 miles from Kamareddy Railway Station. The hillocks and the earth of this place are red in colour and so it is called "Errapahad" (*erra* in Telugu means red and *pahad* in Urdu means hill).

The total population of the village is 1,546 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Muthracha, Viswa Brahmin, Kummari, Chakali, Mangali, Padmasale, Ediga, Jangam, Boya, Kasayi, Scheduled Castes (324)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and other traditional occupations

Sri Sangameswaraswamy temple at a distance of one mile from the village and Rajeswaraswamy temple with the Lord's image in human form in sitting posture holding Trisulam along with Gangadevi over His head and Parvathi by His side are the places of worship in this village

Lord Rajeswaraswamy rathotsavam is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March-April). The *ratham* (chariot) is decorated with coloured papers and flowers 2 days in advance. *Parvati kalyanam* on *Navami*, *homam*, *dhwajarohanam* on *Dasami*, *ratharohanam* and *chakra theertham* on *Ekadasi* are performed. Coconuts are offered. This is being celebrated for the past 4 centuries extending to a few neighbouring places. The villagers are the patrons. About 4,000 devotees local and from the neighbouring villages of all castes congregate. *Pujari* is Narahari Sastri a Brahmin of Bharadhwajasa gotram. *Prasadam* is distributed to all

A fair is held in this connection in a plot behind the Rajeswaraswamy temple for the past 4 centuries. Thousands of people local and from the neighbouring villages like Kamareddy, Lingapur, Komatipalle, Mothe, Nandiwada, etc., congregate. Eatables, utensils, lanterns, mirrors, combs, ayurvedic medicines, pictures, photos, books, cloth and clothes, agricultural implements and toys are sold

Dramas, swings, magic, gambling, lottery and Bhagavathams afford entertainment to the visitors.

SOURCE *Sri A. Chandrasekharaiah, Teacher, Govt Junior Basic School, Errapahad*

5 Rajampet — Situated at a distance of 2 miles from Thalamadla Railway Station and 5 miles from Kamareddy. 350 years back this was the small village under the name Arisathe. But 250 years back Rajamma Desai, the queen of Papannapet estate in Medak District established this village and hence it is called Rajammampet in her name. Rajammampet came to be known as Rajampet in the course of time.

The total population of the village is 3,391 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Chakali, Mangali, Kammara, Vadla, Scheduled Castes (322)—Madiga. The chief means of livelihood of the people is agriculture.

The temples of Siva, Anjaneyaswamy, Pochamma and Venkateswaraswamy with the copper image in human form as that in Tirupati in Chittoor district are the places of worship in this village.

Lord Venkateswaraswamy festival is celebrated for 5 days from *Vaisakha Suddha Dasami* to *Chaturdasi* (April-May). Festival arrangements are made in advance. On the third day the Lord is taken round the village on *Ponna Vahanam* to the accompaniment of music. *Rathotsavam* is celebrated on the fifth day. This is being celebrated for the past 250 years. The chief patrons are Vaishnavas. Devotees local and from 10 to 12 nearby villages congregate. Only Hindus participate. *Pujari* is a Vaishnava of Srivathsasa gotram with hereditary rights enjoying the Inam lands. *Prasadam* is distributed to all.

A fair is held in this connection near the temple for 5 days for the past 250 years. People of this and the nearby villages attend the fair. Eatables,

utensils, lanterns, mirrors and combs, pictures and photos, ayurvedic medicines, cloth and clothes, toys of earth and wood from Hyderabad are brought and sold.

During Ugadi decorated carts are taken round the Pochamma temple, and animals are sacrificed. Intoxicants are taken in feasting that follows. The village Patel and Patwarī are the chief patrons

Some devotees take river bath and observe fasting and *jagarana* during Sivaratri

SOURCE: *Sri B. S. Seetharama Rao, Gardener, Rajampet*

6. Sarampalle — Situated at a distance of 4 furlongs from the 70th milestone on Hyderabad-Nagpur bus route and 2 miles from Kamareddy

The total population of the village is 625 and it is made up of the following communities: Caste Hindus—Vaisya, Munnuru Kapu, Arekapu, Muthracha, Boya, Kummar; Scheduled Castes (129)—Mala, Madiga. The chief means of livelihood of the people are agriculture and other traditional occupations

There is only one temple of Uradamma, the village deity worshipped in this place.

Uradamma jatara is celebrated for one day according to the convenience of the villagers. There is no fixed date for the celebration. Cocoanuts are offered and fowls and goats are sacrificed to the deity. Vows are fulfilled. Intoxicants are used during the *uthsavam*. This ancient festival is confined to this village only. The village Patel, Patwarī and other villagers collect donations for the celebration of this *jatara*. Only local Hindus participate. There is no specific *pujan*. Pambalavaru and the magicians who belong to Harijana community worship the deity. Hindus observe fast and *jagarana* during some of the Hindu festivals

SOURCE: *Sri Balarama Sastry, Headmaster, Govt Primary School, Sarampalle*

7. Kamareddy — Taluk headquarters and a Railway Station on Kacheguda—Manmad metre gauge section of the South Central Railway. Kamareddy is a junction of important bus routes. Kamareddy is evidently named after a ruler. The villages in the vicinity of this place, viz, Mallareddy, Ramareddy, Yellareddy, must have been named as such

after the sons or brothers of the rulers of Kamareddy.

The total population of the town is 10,318 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Muthracha, Gangaputra, Mangali, Chakali, Kammara, Kummarī, Kamsali, Vadrangi, Padmasale; Scheduled Castes (1,397)—Mala, Madiga; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations

The temples of Venugopalaswamy, Vittaleswara, Siva (Rajeswara), Anjaneya, Durgadevi and of Pochamma are the places of worship. A big mosque in the centre of the town sufficient for 200 people to perform *namaz* at a time and Niranjan Shan Vali *darga* under a *vata vruksham* (Banyan tree) to the south of the town are the places of worship for Muslims. Niranjan Shah Vali was a Brahmin by birth who studied the religious works of Muslims and attained bliss. He ended his life by entering the *samadhi* here. At a distance of one mile from the town there is a Mission compound adjoining the Nagpur road, in an area of a square furlong and is used as the prayer hall by the Christians

Sri Venugopalaswamy uthsavam was being celebrated on a grand scale about hundred years back, for about 10 days from *Sravana Bahula Ashtami* (July-August). Several incidents relating to the life of Lord Krishna (Krishnaleelalu) were being enacted in the streets. The residents dressing themselves as Krishna, Radha and Gopikas, stealing milk, curds and butter and sarees of the bathing *gopikas* entertained the people. As some Muslims decapitated a black cow in the sanctum sanctorum under the influence of the then ruling Nizam, the helpless Hindus left the temple without any *pūja*. Lord Krishna believed to have induced a rich Vaisya merchant in his dream to construct a temple by installing His idol in it. In consultation with the other merchants of the place and with their support and co-operation he constructed the present temple ten yards from the mosque and installed the image of Lord Krishna in it. The ruined old temple is occupied by beggars. The chariot festival of Venugopalaswamy is celebrated both on *Asviniya Suddha Dasami* (September-October) and on *Asviniya Bahula Amavasya*. The car drawn by hundreds of devotees is taken in procession through all the streets to the

accompaniment of instrumental music, dance, fancy dresses. This festival is of recent origin and confined to the Hindus of the place. About 1,000 Hindus congregate.

Niranyan Shah Vali urs is celebrated for a day on the 16th day of *Ramyan* (January-February). They worship the *darga* and offer *Maluda* (preparation with fried and powdered wheat and sugar or jaggery in the form of a powder). Both Hindus and Muslims of this and the neighbouring places take part in the festival.

Ganapathi uthsavam is celebrated here on a very elaborate scale from *Bhadrapada Siddha Chaviti* for one day (August-September). All Hindu castes forming independent organisations for each caste celebrate this festival with great joy and enthusiasm. Friends and relatives are invited. *Puranams*, *harikathas*, dramas, *bhajans* and *kolatams* afford entertainment to the visitors. The last day on which the idols from all centres are taken for immersion ceremony in profusely decorated motor vehicles attracts thousands of people from the outside towns and villages. Nearly an amount of Rs. 6,000 to Rs. 7,000 is spent for the celebration and as such Kamareddy Ganapathotsavam has gained special popularity in the district. The colourful procession that starts about four in the evening to be concluded only by the next morning. *Bhajans*, religious hymns and devotional songs are sung by the devotees who participate in the procession.

SOURCE: *Sri Rajarah, Headmaster, Govt. Elementary School, Kamareddy*

8 Dewanpalle—Situated at a distance of 8 miles from Kamareddy town and Railway Station.

The total population of the village is 546 and it is made up of the following communities: Caste Hindus—Kapu, Padmasale, Vaisya, Tenugu, Scheduled Castes (40). The chief means of their livelihood are agriculture and agricultural labour.

Lord Mallanna temple with His image in human form with a sword in one hand is the place of worship in this village.

Mallanna (gutta) jatara is celebrated for two days i. e., on *Margasira Bahula Navami* and *Dasami* (November-December). This is being celebrated for the past 2 centuries and is confined to this and the nearby villages. The villagers are the patrons.

About 4,000 local people of all communities and the neighbouring villages participate. Ayyavaru is the *pujan*.

A fair is held in this connection for two days in the temple compound for the past 2 centuries. Thousands of people from this and the neighbouring villages within a radius of 10 miles congregate and participate in the festival gusto. 35 shops to sell foodstuffs, utensils, lanterns, torches, mirrors and combs, pictures of Gods, bangles, etc., are arranged by the traders of Kamareddy.

SOURCE 1. *Sri Y. Panduranga Sastry, Patwancha P. O.*

2. *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

9 Chukkapur—Situated at a distance of 11 miles from Kamareddy Railway Station.

The total population of the village is 1,469 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Kammara, Gowndla, Tenugu, Golla, Mera, Avusula, Tham-madi, Bestha, Chakoli, Mangali, Scheduled Castes (212)—Mala, Madiga, and Dudekula. The chief means of livelihood of the people is agriculture.

Lord Lakshmi Narasimhaswamy temple to the west of the village in a forest with His rock image is the only place of worship in this village.

Lord Lakshmi Narasimhaswamy festival is celebrated for 2 days from *Phalgun Bahula Amavasya* to *Chaitra Suddha Padyami* (March-April). Coconut, flowers and fruits are offered to the Lord. This is of ancient origin and extends to the surrounding villages. Vaishnavas are the chief patrons. The Hindus, local and from the nearby villages congregate. *Pujari* is a Vaishnava of Velpur *gotram* enjoying Inam land.

SOURCE *Sri Venkata Ramulu, Patwar, Village Karnam, Chukkapur*

10 Jangampalle—Situated at a distance of 2 miles to the west of Talamadla Railway Station and 7 miles from Kamareddy on the Nagpur—Hyderabad road. This village was first established by a Jangam and hence it was called Jangampalle.

The total population of the village is 2,707 and it is made up of the following communities: Caste

Hindus—Motati Kapu, Pakanati Reddi, Brahmin, Vaisya, Kurma, Golla, Kamsali, Kammara, Kummari, Vadla, Bestha, Padmasale, Gangaputhra, Goundla, Muthracha, Chakali, Mangali; Scheduled Castes (472)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

One temple of Siva, 4 temples of Anjaneya, one of Gangadevi on the tank bund with Her stone image in human form and with the stone images of Nandikeswara and Sivalingam, Muthyalamma, Nalla Pochamma are the places of worship in this village.

Ganga jatara is celebrated for one day on *Pusya Bahula Amavasya* (December-January) by Besthas. The devotees fast on that day and take the deity in a procession. *Bonalu* are offered. This is being celebrated for the past 2 years. 1600 devotees local and from the neighbouring villages congregate. Only Hindus participate.

A few shops are opened temporarily during the *jatara* by the local people. Eatables, etc., are sold.

Pochamma panduga is celebrated usually before marriages. Goats and rams are sacrificed and intoxicants are taken in the feasting and rejoicing that follow. Kapus are the patrons.

SOURCE: *Janab Abdul Wahab, Panchayat Officer, Jangampalle*

11. Kachapur—Situated at a distance of 7 miles from Bikanur Railway Station and 12 miles from Kamareddy.

The total population of the village is 1,870 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Reddi, Kammara, Kummari, Padmasale, Goundla, Chakali, Mangali, Eurukula, Kurma, Golla, Bestha; Scheduled Castes (461)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Veeresaswamy temple with the black stone image, Bommaladevuni Pochamma situated by the side of Bommaladevuni *cheruvu* (tank), Mysamma and Hanuman temples are the places of worship in this village.

Bommaladevuni Pochamma jatara is celebrated in *Magham* (January-February). Animals are sacrificed to the deity. This festival is of ancient origin. 600 devotees local and from the neighbouring villages congregate irrespective of caste or creed.

A few temporary shops are opened for selling eatables, toys, etc.

During Ugadi, i.e., on *Chaitra Suddha Padyami* all the devotees go in a procession with their decorated carts around the temples of Veeresaswamy, Pochamma, Mysamma and Hanuman.

The temple of Veeresaswamy has Inam of 6 acres dry land and 6 acres wet land. The *pujari* is a Brahmin.

SOURCE 1 *Sri Lachireddy, Patwari, Kachapur*
2 *Sri B. Balreddy, Teacher, Kachapur*
3 *Sri Narasimha Reddy, Police Patel, Kachapur*

12. Sanganathpalle—Situated at a distance of 6 miles from Talamadla Railway Station on the Kacheguda—Purna line of the South Central Railway and 10 miles from Kamareddy.

The total population of the place is 1,386 and it is made up of the following communities: Caste Hindus—Vaisya, Kapu, Vadrangi, Kamsali, Kammara, Kummari, Padmasale, Goundla, Mangali, Kurma, Scheduled Castes (197)—Mala, Madiga; Scheduled Tribes (5)—The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temple of Hanuman with brick walls and the temples of Uradamma, Mysamma and of Bommaladevuni Pochamma half a mile from the village near Bommaladevuni tank are the places of worship.

Bandla uthsavam is celebrated for a day on *Chaitra Suddha Padyami* (March-April). The residents of the place decorate their carts and bullocks and take them to the beat of drums round the temples of Hanuman, Mysamma and Pochamma. This is a six hundred years old festival confined to the place. There is no particular patron. The elders of the place collect subscriptions, get the temples whitewashed and conduct the one day festival with fanfare.

Once a year *Bommaladevuni Pochamma jatara* is celebrated on a convenient day. It commences in the morning and concludes by the evening. This festival is of ancient origin confined to this and a few neighbouring villages. Small shops numbering a score sell sweets, vessels, books, photos, toys of earth and wood. Lotteries, merry-go-rounds provide entertainment to the visitors during the 12 hours of the festival.

SOURCE *Sri Gopu Balarah and Sri A. Lingam, Teachers, Sangameswaram, Kamareddy Taluk*

13 Domakonda—Situated at a distance of 2 miles from Talamadla Railway Station, 4 miles to the east of the 14th mile stone of the Nagpur—Hyderabad road and 12 miles from Kamareddy.

The total population of the village is 6,508 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Padmasale, Tenugu, Chakali, Mangali, Kammara, Kummari, Scheduled Castes (635), and Muslims. The chief means of livelihood of the people are agriculture, trade and manufacturing of beads.

The temples of Lakshminarayanawamy, Markandeya, Katla Kommu Malleswarawamy, Mahakali, Rama, Anjaneya and a mosque are the places of worship in this village.

Katla Kommu Malleswarawamy uthsavam is celebrated for a day on *Pushya Bahula Amavasya* (December-January). Cocoanuts and sugar are offered. This is of ancient origin and confined to the nearby villages. The festival is managed by the temple committee. 1,000 devotees of this and the surrounding villages participate irrespective of caste or creed. *Pujari* is a Brahmin with hereditary rights.

A fair is held in this connection for one day near the temple from ancient times. Eatables, mirrors and combs, pictures, photos, etc., are sold. About 1,000 people congregate.

Srirama kalyanothsavam is celebrated from *Charitra Suddha Vidiya* to *Tridasi* (March-April) and *Siva kalyanothsavam* from *Magha Bahula Dasami* to *Amavasya* (January-February) are the other festivals.

SOURCE: *Sri U. Narayana Sarma, Bill Collector, Domakonda*

14 Ambarpet—Situated at a distance of 5 miles from Machareddy and 17 miles from Kamareddy.

The total population of the village is 1,541 and it is made up of the following communities: Caste Hindus—Velama, Reddi, Vaisya, Kammara, Kummari, Golla, Kurma, Boya, Telaga, Gowda, Kamsali, etc., Scheduled Castes (358)—Mala, Madiga, etc. The chief means of livelihood of the people are agriculture and other traditional occupations.

Venkateswarawamy temple situated 3 furlongs away from the village on the west and Mysamma image of 1½ feet height to the north-west of the village on a hillock are the places of worship.

Venkateswarawamy festival is celebrated for one day on *Pushya Bahula Amavasya* (December-January). On that day the villagers in decorated bullock carts go round the Venkateswara temple first and then around the temples of Mysamma and Pochamma. Cocoanuts are offered, goats, fowls and rams are sacrificed to Mysamma. This is of ancient origin and local significance. *Pujas* are performed by the Kummaries.

Fasting, feasting and *jagaranam* are observed during the festive days.

SOURCE *Sri D. V. Rama Rao, Teacher, Ambarpet*

15 Tujalpur—Situated on the bank of Kudleru, 1½ miles from Bibipet, 16 miles from Talamadla Railway Station and 20 miles from Kamareddy.

The total population of the village is 1,215 and it is made up of the following communities: Caste Hindus—Reddi, Vaisya, Golla, Kurma, Tenugu, Gowda, Kamsali, Scheduled Castes (113)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Ramalingeswara in the form of a *lingam*, Madla Ramanna and Venkateswarawamy in a hut are the places of worship in this village.

Sri Madla Ramanna uthsavam is celebrated for one day, i.e., on *Pushya Bahula Amavasya* (December-January). On the *uthsavam* day people take river bath and carry *gandadeepam* to the temple. Some observe fast. This is of local significance. Local people of all communities participate. *Pujaris* are

from Devathamma community with hereditary rights.

SOURCE: *Sri Gorrapati Chinna Madhusadhana Rao, Tujalpur*

16. Bibipeta—Situated at a distance of 10 miles from Hyderabad—Nagpur route, 14 miles from Talmadla Railway Station and 16 miles from Makareddy.

This was believed to have been ruled by Popannapeta *Samsthanadheeswaras* who ruled over Medak. There are some of their ruined forts and ramparts even now. In the reign of the second Nizamaddin, Sadasivareddy Veeradiiah was the Samsthanadheeswar, who refused to pay *kappam* or tax to the Nizam. In consequence of this a Muslim Sardar was sent to seize the Samsthanam, which he did and ruled over it. A meagre amount of Rupees 98-14-9 P. A. was given to the family of Sadasivareddy for maintenance. Till 1310 Fasli this was a village in Ramayampet taluk in Medak district of Bidar Suba.

But according to some this was ruled by Desapandiyas who changed their residence to another village from here due to some unknown reasons. But there is no basis for this.

This village is believed to have been named after Chand Bibi, the ruler of Ahammadnagar 600 years back, or the foundation stone (*sankhusthapana*) of this village might have been laid by a lady equal in courage to Chand Bibi. But this province was not ruled either by Chand Bibi or by Bijapur Sultan. Since this area belonged to the nearer Golkonda Nawabs and the Nizams, the village might have been named after one of the Sultanas. Another source is that there were three sisters called Bibi, Thujyal and Malki, and that the eldest of them built the village and it was therefore called Bibipet.

There is a tank of one square mile area with five channels which water the fields of seven surrounding villages. It is 20 feet deep and there are iron shutters to the sluice which were closed forever after the floods of 1947. There are two Hanuman temples one on the tank bund, and the other inside the tank with the images of Hanuman, Nandi, etc., and this was recently excavated. On the basis of this it is said that here was a hamlet called Chevoor and the Hanuman temple inside the

tank is one of the temples round this Chevoor. According to another version Chevoor itself was renamed as Bibipet during the rule of the second Nizamalikhan when the tank was reconstructed. The date inscribed on the new *maththadi* (surplus weir) of the tank is 19th Zeeka 1245 Hizari and that on the old *maththadi* is 1190 Hizari. By this it would appear that the tank is 190 years old.

The total population of the village is 5,132 and it is made up of the following communities Caste Hindus — Brahmin, Vaishnava, Vaisya, Kapu, Padmasale, Kummari, Kammara, Vadrangi, Tenu-gu, Bindla, Scheduled Castes (701)—Mala, Madiga, Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations. The Handloom Society, blanket industry provide employment to many.

The temples of Venugopalaswamy, Nagareswara, Mallikarjuna, Omkareswara with the stone *moola-vigrahas* of the Lords copper and brass procession images, *daruvahanams* (wooden vehicles) and brass Gairuda, Aswa, Nandi *vahanams*, Mahankali temple with the image of *Sakthi* of 2½ feet high, the temples of Maththadi Posamma, Muthyalamma, Nalla Posamma, Yellamma, Renuka, Jamadagni, Bhulakshamma, Pothalingadu, Maikandeya, Nateswara and Hanuman are the other places of worship.

A mosque called Darga Shareef, was built by Gulam Mohammad Hussain on the bank of the tank, in memory of Hazarath Nyamthulla Khadari who was one of the Fakirs that had gone from Aurangabad in 72 palanquins about 500 years back. Nyamthulla came here, lived in the hollow of the trunk of a tamarind tree and used to offer his prayers there before the construction of the mosque.

Mahankalamma jatara is celebrated for a day on *Magha Bahula Amavasya* (January - February). Forty years back some Muslims entered the temple, did impious deeds and even tried to beat the *pujari* who cursed them to die on the spot. The Muslims died vomiting blood. The *uthsavam* is said to be celebrated since then. Flowers, fruits, cocoanuts and *bonams* are offered. A procession of decorated carts is taken round the temple from 2 p. m. to 6 p. m. People possessed by the deity lead the procession reading *dandakams*. They are accompanied by Bairndlas with bells, *dappu*, *sannai*, and a band

of other instruments. This is confined to the place. The patrons are Tenugus. Local people of all communities participate. *Pujaris* are Brahmins of Kataka family of Kousika gotram. *Apasthambha Suthram* with hereditary rights.

A fair is held in this connection near the temple in the evening with a congregation of 3,000 from this and the nearby villages.

Venugopalaswamy uthsavam is celebrated for three days from 11th to 14th *Pushyam* (December-January). *Dravida Vedadhyayanam* and *Margala Bhogam* are performed daily. *Seva* is performed on the third day. *Swothsavam* is celebrated in the evenings. This is a seven year old festival confined to the village. This is celebrated by collecting subscriptions from the villagers. Local people congregate. *Pujaris* are Vaishnavas of Parankusa family of Vyghanasa *suthram* with hereditary rights. *Prasadam* is distributed to all.

Mallanna uthsavam is celebrated on Mahasivaratri, *Magha Bahula Chathurdasi* (January-February). People take bath in the tank and observe fasting and *jagaram*. All the Siva temples are decorated. *Bandlu theeyuta* is performed by Labhisetti Vaisyas during the day and the night.

All the Hanuman temples are decorated on a day in *Vaisakham* (April - May) and puja is performed by Vaisyas. *Panakam* and mangoes are offered and distributed afterwards. The temples are decorated during Deepavali also.

Hazarath Namihulla urs is celebrated for three days from 25th *Shahban* (December-January). *Gandham* on the first day and sweets on the second are offered to the tomb of Hazarath. The saint is worshipped with great devotion by the Muslims as he is believed to be a great soul helpful to others. This is confined to the village. The patron is Mohammad Masud. Local people irrespective of caste or creed congregate. *Pujari* is Vahad Ali Shah Khadari enjoying Inam land of 38 *kuntas*. There is free feeding on the third day. Muslims send sacred and valuable gifts to Darga Shariff (Thaburak).

- SOURCE · 1. *Sri M. Ramachandra Reddy, B.A., B.Ed., Headmaster, Govt. High School, Bibipet*
 2. *Sri Peddi Hanmayya, Teacher, Govt. High School, Bibipet*
 3. *Sri P. Rangachary, Haridas, Bibipet*

17. Bhiknur — Situated at a distance of four furlongs from Bhiknur Railway Station on Kacheguda — Manmad line of South Central Railway.

The total population of the village is 5,751 and it is made up of several Hindu communities; Scheduled Castes (943)—Mala and Madiga. The chief means of their livelihood is agriculture and other traditional occupations.

The temples of Siddhi Rameswaraswamy with residential quarters for devotees, Bhuvaneswari, Dattatreya, Bhairavaswamy, Kumaraswamy, Omkareswar and Anjaneya are the places of worship in the village.

A legend relating to the origin of the temple runs thus—Once there lived two saints named Siddagiri and Ramgiri in this place. They were doing penance for obtaining supernatural powers from Lord Siva. One day they found very near to their place, a cow standing on an anthill and pouring her milk within it. They were surprised at that incident.

With their Yogic power they visualised the underlying Sivalingam in the anthill and wanted to build a temple on that spot. Lord Siva gave His darshan to Siddagiriswamy. It is also said that Lord Siva gave a sacred book of verses written on palmyra leaves which gave the clue about the actual location of the place where there was a hidden treasure. They wanted to unearth the treasure and build a temple with it. One day when they were going to a village at noon they found a male child sleeping under a tree and a cobra covering him with its hood from the rays of the sun. They approached the boy's parents who are working in the adjacent field and narrated the incident they have witnessed about their son and requested them to give that boy to them. The parents reluctantly agreed as the Rishis were asking for their son and gave him to them. They brought him up and when he came to the age of 20 years or so they made him in charge of certain villages and also gave him huge amount. He lived in a village called Damakonda. Envied by his riches and popularity the local people wanted to kill the Rishis who were instrumental for his superior position. Then they dug a deep well in a village called Bhiknur and kept good number of swords, axes, etc. at the bottom and covered its mouth with

a blanket. Then they approached the Rishis and stated that they had the instruction of Lord Siddeswara to construct a temple for him at that place and requested them to grace the occasion. When they came there they were seated on the blanket spread on the well and after a few minutes they have dragged the blanket which made the Rishis to fall in the well which had swords, etc. at its bottom. After falling in the well the Rishis cursed them that the hidden treasure when touched by them will turn into ash and sand and their families will be ruined. When the boy in Damakonda came to know of this he went to the well and removed the bodies of the Rishis and constructed tombs for them. He also built the temple. Strictly in accordance with the instruction of the Siddagiriswamy only one among his disciples will remain as ascetic while the rest lead a married life. And even today the same principle is being maintained. Raja Malla Reddy got the *mantapam* constructed while local devotees liberally contributed for the construction of the compound wall and well. All the construction took place some 400 years ago.

Sri Siddi Rameswaraswamy rathothsavam is celebrated on the immediate Monday after *Phalguna Purnima* (February - March). The day, i.e., Monday, is the criteria but not the *tithi* or *nakshtra* for celebration of the *uthsavam*.

All communities including Muslims take part in the *uthsavam*. Devotees from Maharashtra State

also come and participate. The fulfilment of vows by the devotees is done both in cash and kind. Brahmins of Mahanti sect are the hereditary *pujaris* enjoying Inam land of the temple. There is free and communal feeding on all days and the number of poor feeding regularly vary from 100 to 200 and the maximum will be nearly 10 to 15 thousand on the festival day. There are lodging facilities for 100 to 150 people in the compound of the temple. There is a strong belief about the infallible efficacy of the Lord's blessings which cure all incurable diseases including cancer. Further it is also believed that insane people will become sane if they live for 30 to 40 days in the temple and drink the water of a well situated in the compound of the temple and eat daily three leaves of *Bhuchakragadda* tree, a tree of rare medicinal ingredients.

On the day of the *uthsavam* a fair is also held in the open area opposite to the temple. Temporary shops are opened by the merchants of Nizamabad and Kamareddy to sell all sundry goods like photos, sweets, etc.

Idols of Bhuvaneswari, Veerabhadra, Omkareswara, Kumaraswamy, Dattatreya, Visveswara and Bhairava were installed in separate small temples during 1953 and all are within the compound of the temple. There is a temple of Hanuman outside the Siddi Rameswaraswamy temple.

SOURCE : *Sri V. Radha Krishna, Statistical Assistant, Census Office*



YELLAREDDY TALUK

FAIRS AND FESTIVALS YELLAREDDY TALUK

NIZAMABAD DISTRICT, A.P.



BANSWADA
TALUK

NIZAMABAD
TALUK

KAMAREDDY
TALUK

NARAYANKHED
TALUK
MEDAK DISTRICT

MEDAK TALUK
MEDAK DISTRICT

ANDOLE (JOGIPET) TALUK
MEDAK DISTRICT

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3	64 LINGAREDDYPET	DORU BONDAPPA DEC-JAN
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- TALUK BOUNDARY
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- ⑧ VILLAGE WITH SERIAL NUMBER
- - - OTHER ROADS

Section IV

YELLAREDDY TALUK

Gandhari—Situated at a distance of 16 miles from Yellareddy, 18 miles from Kamareddy Railway Station and 25 miles from Nizamabad

The total population of the village is 3,328 and it is made up of the following communities Caste Hindus—Munnuru Kapu, Tenugu, Padmasale, Vaisya, Marathi, Bestha, Kammara, Kummari, Vadla, Goundla, Scheduled Castes (442)—Mala, Madiga, and Muslims The chief means of livelihood of the people are agriculture and agricultural labour

Sri Krishna Mutt with the image of Dattathreya in human form with three heads, and the temples of Eswara, Vittaleswara, Hanuman and Gandhari Balaraja are the places of worship in this village.

Dattathreya jayanthi is celebrated for 4 days from *Margasira Suddha Chaturdasi* to *Bahula Vidiya* (November-December). On *Purnima*, evening *rathothsavam* is celebrated. Devotees fulfil their vows. *Jagaram* is observed at family level This festival is being celebrated for the past 20 years but is of local significance The Mahanubuva sect consisting of Maharashtrians and Andhras patronize the festival. Local devotees of all communities congregate. *Prasadam* is distributed to all

SOURCE *Sri Panduranga Rao, Teacher, Gandhari*

2. Ramalakshmanpalle—Situated at a distance of about 10 miles from Yellareddy and 13 miles from Kamareddy Railway Station

The total population of the village is 126 and it is made up of several communities of Caste Hindus, Scheduled Castes (14). The chief means of livelihood of the people is agriculture.

Hanuman puja is performed in *Chaitram* (March-April) for 2 days This is of local significance. About 500 local people of all communities participate

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

3. Lingareddypet—Situated at a distance of 6 furlongs from Nizamsagar—Kamareddy bus route and 2 miles from Yellareddy This village was constructed in the name of Smt. Kalyanamma Desai

The total population of the village is 2,843 and it is made up of the following communities Caste Hindus—Vaisya, Muthracha, Padmasale, Goundla, Kapu, Rangaraju, Vadla, Kammara, Kummari; Scheduled Castes (405)—Mala, Madiga, and Muslims The chief means of livelihood of the people is agriculture

There are temples of Nagareswaraswamy, Vittaleswaraswamy, Pochamma with rock images in human form, Hanuman, Dora Dondappa Mutt with His tomb in this village

Dora Dondappa festival is celebrated for a day on *Phusya Bahula Chathurdasi* (December—January). Cocoanuts and *agarbathis* are offered. It is being celebrated for the past 40 years 1,000 devotees local and from the neighbouring villages congregate. All communities participate. *Pujari* is Ramanandu Maharaj.

A fair is held in this connection for a day in which temporary shops are opened to sell sundry goods like eatables, photos, toys, etc

Pochamma uthsavam is celebrated on *Chaitra Suddha Padyumi* (March-April) In *Karthikam* (October-November). *Vittaleswaraswamy uthsavam* takes place.

SOURCE *Sri Syed Abdul Ajeem, Teacher, Primary School, Lingareddypet*

4. Yellareddy—It is the headquarters of the taluk and is situated at a distance of 26 miles from Kamareddy Railway Station.

The total population of the town is 5,435 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sudra, etc; Scheduled Castes (483), Muslims and Christians The chief means of livelihood of the people are agriculture,

agricultural labour, trade and other traditional occupations.

Four temples of Hanuman, two of Eswara, one each of Gopalakrishna and Rama a mosque and a church are the places of worship in this village.

Sri Rama rathotsavam is celebrated for 15 days from *Chaitra Suddha Padyami* (March-April). Preparations are being made 15 days in advance. From *Padyami* to *Navami* *Srirama Navarathotsavams* are celebrated. *Kalyanotsavam* is performed on the ninth day and *rathotsavam* takes place on *Purnima*. Before celebrating the *rathotsavam* two maunds of rice which is cooked and coloured is offered to God. Devotees fulfil their vows. *Ganda Deepams* and cocoanuts are offered to the Lord. Oil bath, wearing new clothes, preparation of pastries, fasting and *jagarana* are the domestic observances. This is being celebrated for the past two centuries and is confined to the neighbouring taluks. Vaisyas are the patrons. 10,000 Hindus local and from the neighbouring villages congregate. *Pujari* is a Brahmin of *Harithasa gotram*. *Prasadam* is distributed to all. The temple servants are fed free.

A fair is held for 15 days from *Chaitra Suddha Purnima* to *Bahula Amavasya* (March-April) before the temple in an area of 20 acres. 10,000 people congregate. Eatables, utensils, torches, toilet goods, Ayurvedic medicines, pictures, photos, books, agricultural implements and toys are sold. Dramas and circus are some of the popular entertainments for visitors during the festival.

SOURCE. *Sri K Ganapati, Teacher, Zilla Parishad High School, Yellareddy*

5 Shetpalle — Situated at a distance of 8 miles from Yellareddy and 16 miles from Kamareddy Railway Station

The total population of the village is 1,159 and it is made up of the following communities: Caste Hindus — Kapu, Tenugu, Kummari, Kammara, Vadrangi; Scheduled Castes (287)—Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture and other traditional callings.

Prabhuswamy temple outside the village with His idol in the form of a Sivalingam is the only place of worship in this village.

Prabhuswamy *jatara* takes place in *Phalgunam* (February-March) for 15 days, preparations being made two or three days in advance. Cocoanuts and (*dakshina*) cash are offered by the devotees to the Lord in fulfilment of their desires. This is being celebrated for the past hundred years and extends to the nearby villages—Padmasali's are the patrons. 5,000 people irrespective of caste or creed local and from the neighbouring villages congregate. *Prasadam* is distributed to all.

A fair is held in this connection for 15 days with 20 shops of eatables, utensils, lanterns, toilet goods, clothes, agricultural implements and toys. Dramas, *burakathas*, *kolatams*, swinging boards, circus, lotteries, etc., are the items of entertainment. There is free feeding.

SOURCE *Sri P B Srinivasa Rao, Teacher, Panchayat Samithi, Shetpalle*

6 Lingampet — Situated at a distance of about 8 miles from Yellareddy and 15 miles from Kamareddy Railway Station.

The total population of the village is, 4,478 and it is made up of the following communities. Caste Hindus—Brahmin, Vaisya, Sale, Kapu, Scheduled Castes (669), and Muslims. The chief means of livelihood of the people are agriculture and trade.

Village deity Mathadi Pochamma is worshipped in this place.

Mathadi Pochamma jatara is celebrated on *Chaitra Suddha Padyami* (March-April). Devotees fulfil their vows by sacrificing animals and fowls to the deity. Toddy is also offered to the deity. Feasting and rejoicing follow. This festival is being celebrated for the past 11 years. Local people of all communities take part in it. Kapus are the *pujaris*.

SOURCE *Sri Padma Vittal, Teacher, Lingampet*

7. Shetpalle Sangareddy — Situated at a distance of 11 miles from Yellareddy.

The total population of the village is 3,144 and it is made up of the following communities. Caste Hindus—Brahmin, Bhatraju, Vaisya, Kapu, Padmasale, Muthracha, Vadla, Kammara, Kamsali, Scheduled Castes (283)—Mala, Madiga; Scheduled Tribes (11), and Muslims. The chief means of

livelihood of the people are agriculture and other traditional occupations

Two temples of Anjaneya, one temple of Mathadi Pochamma on the outskirts of the village with Her stone image in human form and a mosque are the places of worship in this village

Mathadi Pochamma jatara is celebrated for 3 days from *Chaitra Suddha Panchami* to *Saptami* (March-April) Arrangements are made few days in advance On the third day *ratham* (chariot) is prepared and decorated On *Panchami* and *Shashthi* the devotees visit the temple and *aradhana* is performed On the third day on *Saptami*, the deity is taken round the temple Fowls and goats are sacrificed to the deity This festival is being celebrated for the past 6 years in the belief that it would prevent the outbreak of epidemics like small pox and damage to crops by pests. This festival is extended to nearby villages also The village heads are the patrons About 300 people of all communities congregate Muthracha is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 3 days. Eatables, utensils, torches, pictures and photos are sold. About 300 people of all communities congregate. *Bhagavatams* and *bhajans* entertain the visitors.

SOURCE *Sri Bhuraiah, Teacher, Shetpalle Sangareddy*

8. Thandur—Situated at a distance of about 7 miles from Yellareddy and 20 miles from Akanpet Railway Station.

The total population of the village is 2,462 and it is made up of several sub-communities of Caste Hindus, Scheduled Castes (516) The chief means of livelihood of the people is agriculture.

Rameswaraswamy is worshipped in this place.

Rameswaraswamy festival is celebrated in *Chaitram* (March - April) for two days It extends to the nearby villages also. 1,000 people local and from the surrounding villages congregate and participate in the festival with great enthusiasm. All communities take part in it

SOURCE *Statement of Fairs and Festivals furnished by District Health Officer, Nizamabad*

9. Nagareddipet— Situated at a distance of 10 miles from Yellareddy on Yellareddy—Medak road, 24 miles from Akanpet Railway Station and 36 miles from Nizamabad Railway Station. Gopalpet is the hamlet of this village.

In the past one Sri Jagannadha Rao, a Kul karni (Karnam) constructed this village in memory of his father Gopalarao. A tank by the side of the temple of Gopalaswamy was dug by Jagannadha Rao and it is called Jaggacheruvu. Subsequently the people shifted to Chinnur and Nagareddipet one mile away from Gopalpet which became uninhabited. Again in 1335 Fasli when some villages were submerged under the Nizamsagar a few people cleared the forest and settled here, which became the hamlet of Nagareddipet. Jaggacheruvu and Gopalaswamy temples are however still in existence.

The total population of the village is 2,776 and it is made up of several communities of Caste Hindus, Scheduled Castes (555), and Muslims The chief means of livelihood of the people is agriculture

The temple of Nalla Pochamma, the village deity built of marble stone in an area of 8sq. yards with Her stone image in human form and in sitting posture, Anjaneya temple and Gopalaswamy temple are the places of worship in the village. Nalla Pochamma is believed to be a powerful deity. In 1297 Fasli when Gopalpet was uninhabited some Kapus went there for cultivation. It is said that in the process of tilling the lands the rock image of Nalla Pochamma was unearthed and that a person got possessed of the deity revealed the image to be of Nalla Pochamma and asked them to instal it. It was done accordingly The story goes that a person who stole one hundred and sixteen rupees buried under the image suffered from cholera and died. The villagers who came to know about it got back the amount and kept it under the image again.

Nalla Pochamma jatara is celebrated for 5 days from *Chaitra Suddha Padyami* to *Panchami* (March-April) with gaiety or mirth. On *Padyami* 50 to 100 carts are taken round the temple in *pradakshnam* on *Vidya* devotees fulfil their vows, offer the first hair of their children (*puttu ventrukalu*) and perform *deeparadhana*. On *Tadiya* after sacrificing a ram on the heap of rice formed as *kumbham* before the

deity's *ratham* (car) it is drawn at 16.00 hours. Rams, goats and fowls are sacrificed to the deity. This is being celebrated from 1297 Fasli and is confined to the surrounding villages within a radius of 10 miles. The villagers patronize the festival. About 3,000 devotees of all communities local and from the neighbouring villages congregate. Mekala Pochaiyah, a Thenugu and Gondle Balaiah, a Muthracha are the *pujaris* with hereditary rights.

A fair is held in this connection since 1297 Fasli for 5 days. About 3,000 people congregate. Eatables, utensils, torches, toilet goods, books, pictures, photos, clothes, agricultural implements, toys, fans and bangles are sold in the temporary stalls erected for the purpose. Community entertainment in the form of swinging boards, dramas and circus is an interesting sidelight.

In Gopalpet, hamlet of Nagareddypet, *Pochamma jatara* is celebrated for 3 days locally. About 1,000 local people of all communities congregate.

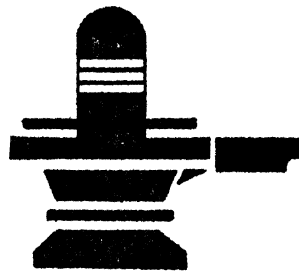
SOURCE : 1. Sri P. Anjarah, Headmaster, Middle School, Nagareddy
2. Statement of Fairs and Festivals furnished by District Health Officer, Nizamabad

10. Chinnur—Situated at a distance of about 9 miles from Yellareddy and 18 miles from Akanpet Railway Station.

The total population of the village is 1,651 and it is made up of several communities of Caste Hindus; Scheduled Castes (425). The chief means of livelihood of the people is agriculture.

Nalla Pochamma jatara is celebrated from *Chartra Suddha Padyami* to *Tadiya* (March-April) for 3 days. This festival is confined to the nearby villages. People of all communities local and from the nearby villages congregate and celebrate the festival with mirth and enthusiasm.

SOURCE : Statement of Fairs and Festivals furnished by District Health Officer, Nizamabad



BANSWADA TALUK

FAIRS AND FESTIVALS BANSWADA TALUK

NIZAMABAD DISTRICT, A. P.

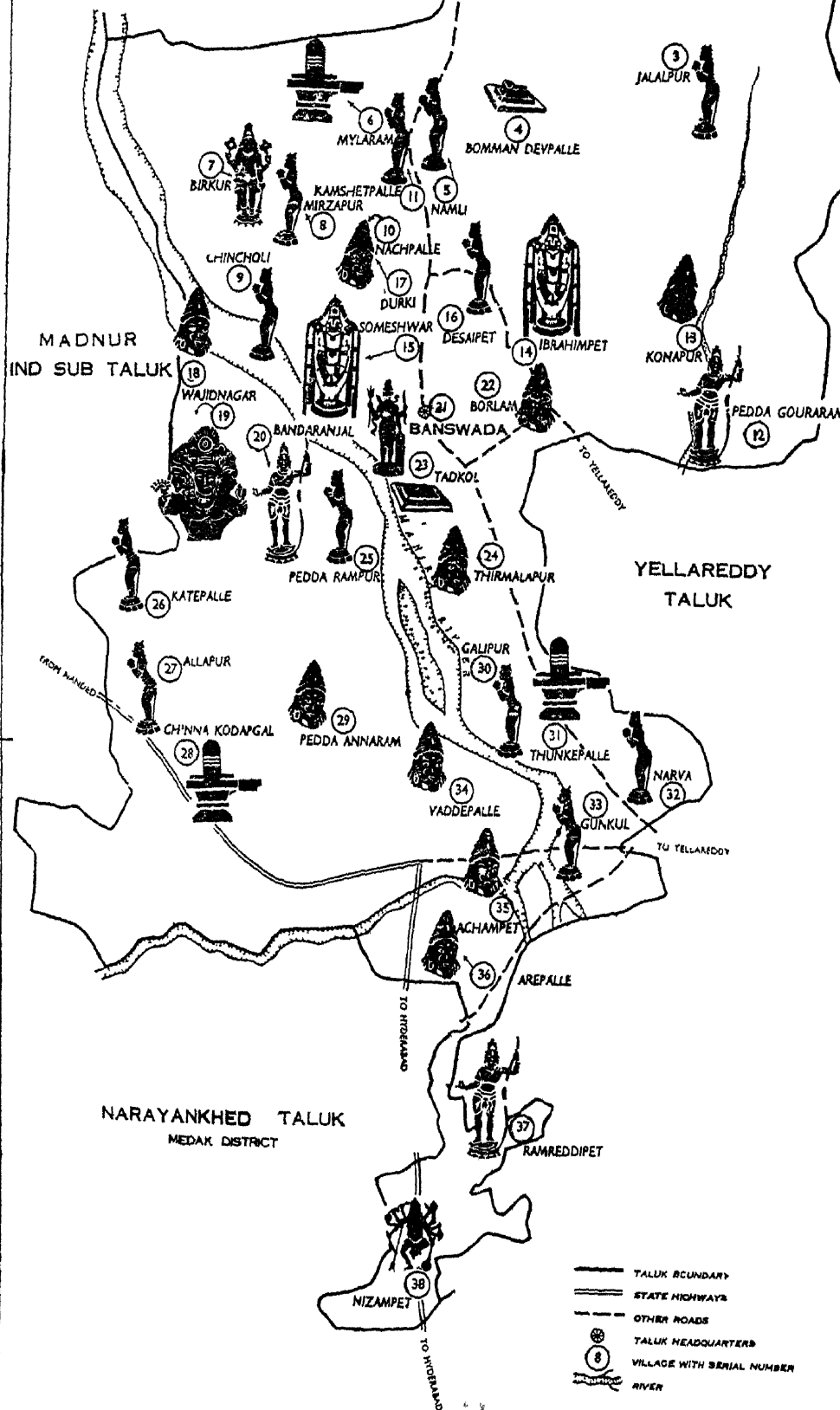


BODHAN TALUK

NIZAMABAD TALUK

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19	63 GUNDANAMU	BRAHMA MAR APR
20	64 BANDARANJAL	SRI RAMA MAR APR
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24	74 THIRMALAPUR	NALLA POCHAMMA MAR APR
25	76 PEDDA RAMPUR	RAMANJANEYASWAMY MAR APR
26	80 KATEPALLE	ANJANEYASWAMY APR MAY
27	82 ALLAPUR	ANJANEYASWAMY APR MAY
28	84 CHINNA KODARGAL	RAMESWARASWAMY JULY AUG
29	95 PEDDA ANNARAM	NALLA POCHAMMA MAR APR
30	102 GALUPUR	HANUMAN MAR APR
31	104 THUNKEPALLE	VAASARASWAMY NO FIXED DATE
32	106 NARVA	ANJANEYASWAMY APR MAY
33	108 GUNKUL	HANUMAN MAY JULY
34	113 VADDEPALLE	NALLA POCHAMMA APR MAY
35	119 ACHAMPET	YELLAMMA APR MAY
36	120 AREPALLE	YELLAMMA APR MAY
37	121 RAMREDDIPET	SRI RAMA MAR APR
38	123 NIZAMPET	KANKA DURGAMMA APR MAY



Section V

BANSWADA TALUK

Chandur — Situated at a distance of about 7 miles from Bodhan Railway Station and 17 miles Banswada.

The total population of the village is 2,670 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Motadi Kapu, etc., Scheduled Castes (356) — Adi Andhra, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Yellamma temple and Anjaneyaswamy temple are the places of worship in this village.

Anjaneyaswamy jayanti is celebrated for a day on *Chaitra Suddha Purnima* (March-April). It is being celebrated for the past 4 years. About 3,000 devotees local and from the nearby villages congregate irrespective of caste or creed. Brahmins and Vaisyas are the patrons. *Prasadam* is distributed to all.

A fair is held in this connection near the temple of Yellamma. A few shops are opened by the merchants from Bodhan, Nizamabad, etc. and articles of popular interest like eatables, utensils, pictures, books, clothes and toys are sold.

Fastings are observed during *Ashadha Suddha Ekadasi* (June-July), *Kartika Suddha Ekadasi* (October-November) and *Magha Bahula Chaturdasi* (January-February).

SOURCE: *Sri Narsinga Rao, Malipatel, Chandur*

2. Karegaon — Situated at a distance of 19 miles from Banswada.

The total population of the village is 285 and it is made up of several communities of Caste Hindus; Scheduled Castes (25); and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy image in a small temple and Sangameswaraswamy temple on a nearby hillock are the places of worship in this village.

Sri Sangameswara festival is celebrated from *Chaitra Suddha Dasami* to *Dwadasi* (March-April) for 3 days. *Bhajans* are performed and *agnigundam* (fire pit) is arranged. Cocoanuts are offered to the Lord. This is being celebrated for the past 30 years. Near by villagers also participate in the festival. 700 people of all communities congregate. *Bhadraiah*, a *jangam* is the *pujari*. Free feeding is arranged to the visitors.

A fair is held for 2 days in this connection on the hillock itself. A few shops are opened in this connection and sundry articles like eatables, food-stuffs, toys etc., are sold. Wrestling competitions, afford entertainment to the visitors.

SOURCE: *Sri M Narayanareddy, Teacher, Kodagga Kalan*

3. Jalalpur — Situated at a distance of about 6 miles from Banswada—Bodhan Road.

The total population of the village is 1,382 and it is made up of the following communities: Caste Hindus — Perika, Kapu, Goundla, Vadde, Tenugu, etc., Scheduled Castes (96); and Muslims. The chief means of livelihood of the people is agriculture.

Syed Sadullah and Anjaneyaswamy are worshipped.

Syed Sadullah urs is celebrated for one day on *Shahban* (December-January). Goats and sheep are sacrificed. This is being celebrated for the past ten years but extended to the neighbouring villages. Muslims are the patrons. 10,000 people of all communities from this and the neighbouring villages congregate. Muslims are the *pujaris*.

A fair is held in this connection for a day in 100 acres of Government land for the past 10 years. 10,000 people from villages within a radius of 500 miles congregate. People reach the place by carts and buses. Eatables, utensils, lanterns, torches, combs and mirrors and other fancy goods, ayurvedic

medicines, bangles and belts are sold. There are hotels to give accommodation to the visitors. There is free feeding for one day.

Anjaneyaswamy jayanti is celebrated on *Charitra Suddha Purnima* (March-April). This is of local significance. Local Hindus participate. *Pujari* is a Brahmin.

Hindus observe fastings during *Ashadha Suddha Ekadasi* (June-July), *Kartika Suddha Ekadasi* (October-November) and *Magha Sivaratri* (January-February).

SOURCE *Sri Gangareddy, Patwari, Jalalpur*

4. Bommandevpalle—Situated at a distance of 3 miles from Banswada—Bodhan road, about 6 miles from Banswada and 12 miles from Bodhan Railway Station.

The total population of the village is 2,095 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddy, Goundla, Padmasale, Vadde etc., Scheduled Castes (333)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Venkateswara image in a house and Allamaha Prabhu image in human form on a boulder are worshipped.

Allamaha Prabhu jatara is celebrated with fanfare for 16 days from *Pushya Bahula Tadiya* (December-January) to *Magha Suddha Tadiya* (January-February). Devotees discharge their vows. Sweets are offered. Intoxicants are used. Fasting is observed on Maha Sivaratri. This is an ancient festival confined to a few distant parts. Jangam Basulingaiah is the patron. About 3,000 devotees irrespective of caste and creed, local and from a few distant places congregate. Mala Jangam is the *pujari*.

A fair is held in this connection. 3,000 people congregate. Eatables, utensils, lanterns, torches, mirrors and combs, photos, books, clothes, toys and fancy goods are sold.

SOURCE: *Sri Pothu Reddy, Patwari, Bommandevpalle*

5. Namli—Situated at a distance of 4 furlongs from Nizamabad—Nizamsagar road.

The total population of the village is 1,147 and it is made up of the following communities: Caste Hindus—Reddy, Tenugu, Golla, Bestha, etc.; Scheduled Castes (188)—Mala, Madiga, etc. The chief means of livelihood of the people are agriculture and agricultural labour.

The stone image of *Maruti* (Anjaneyaswamy) is worshipped in this place.

Maruti jayanti is celebrated on the last day of *Sravanam* (July-August). Devotees discharge their vows. Cocoanuts, fried bengalgram and jaggery are offered. This is an ancient local festival. Local people of all communities participate. A Brahmin is the *pujari*. There is free feeding to all.

On *Charitra Suddha Padyami* in connection with the Telugu New Year's day *bandla jatara* (cart procession) is held in the name of Mathadi Pochamma. Mathadi Pochamma, a female deity associated with an irrigation tank and believed to be responsible for the condition of the crops under the tank.

Free feeding is arranged in *Sravanam* (July-August).

SOURCE *Sri Bhumanna, Police Patel, Namli*

6. Mylaram—Situated at a distance of 6 furlongs from Banswada—Bodhan road, about 8 miles from Banswada and 13 miles from Bodhan Railway Station.

The total population of the village is 1,442 and it is made up of the following communities: Caste Hindus—Kapu, Reddi, etc., Scheduled Castes (181)—Mala, Madiga, etc. The chief means of livelihood of the people is agriculture.

Venkateswaraswamy temple and a mutt of Rajeswaraswamy are the places of worship.

Lord Rajeswaraswamy sevas are conducted in *Sravanam* (July-August). It is customary to worship the lord with vermilion, turmeric, ocimum leaves etc. in discharge of the vows taken by the devotees. Devotees offer cocoanuts to the Lord. The ceremonies are of local significance. Sale Posaiiah is the patron. Local people participate. Fasting is observed on *Ashadha Suddha Ekadasi* (June-July) and *Magha*

Bahula Chaturdasi Maha Sivaratri (January-February).

SOURCE: *Sri Narayana Gowd, Panchayat Officer, Myslaram*

7. Birkur—Situated at a distance of 5 miles from Nasrullabad, 7 miles from Palangal and 10 miles from Banswada.

During the reign of Rajputs this was known as Virukur and the present name 'Birkur' appears to be a modified form of Virukur.

The total population of the village is 3,894 and it is made up of the following communities: Caste Hindus—Brahmin, Kshatriya, Vaisya, Kapu, Muthracha, Golla, Bestha, etc., Scheduled Castes (500)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people is agriculture

The temples of Vithaleswaraswamy with the images of the Lord and His consort Rukmabai, Venkateswaraswamy, Anjaneya, Manikya Prabhu, Pochamma and Gajalakshamma, and Peer Samayuddin Darga are the places of worship in this village.

Vithaleswaraswamy festival is celebrated with great enthusiasm from *Ashadha Suddha Ekadasi* to *Purnima* (June-July) for 5 days from *Kartika Suddha Ekadasi* to *Purnima* (October-November). *Sevas* are performed and processions are held. Fasting is observed at family level. The festival is being held for the past hundred years, but is of local significance. Local Hindus participate. A Brahmin is the *pujari*. *Prasadam* and *theertham* are distributed to all and there is free feeding.

Near the Anjaneyaswamy temple a *jatara* (fair) is held for 3 days from *Chaitra Suddha Purnima* (March-April), and the car is dragged. About 5,000 people of all communities from the surrounding villages, congregate. Eatables, utensils, torches, toilet goods, books, photos, pictures, clothes, agricultural implements, toys, etc., are sold. Street dramas, *kolatams* and merry-go-rounds, entertain the visitors. Carts, buses and camels are the means of conveyance.

SOURCE: *Sri Jagannatha Rao, Sarpanch, Birkur*

8 Mirzapur—Situated on the Nachupalli—Damarancha bus road and 7 miles from Banswada.

The total population of the village is 1,591 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kuruba, Vanjari, Munnuru Kapu, Muthracha, Bestha, Vadla, Kammara, Chakali, Mangali, Kummari, Kamsali, Lingayat, Rajaputra, Marwadi, Kamma, etc.; Scheduled Castes (119)—Mala, Madiga, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Anjaneyaswamy temple situated in a garden with His image and Pochamma temple are the places of worship.

Sivaratri is celebrated from *Magha Bahula Chaturdasi* (January-February) to *Phalgun Suddha Padyami* (February-March) for 3 days. Coconuts are offered to the Lord. This is an ancient festival confined to this and a few neighbouring villages. The village panchayat and the temple committee patronize the *uttsavam*. 2,000 people of all communities from this and neighbouring villages congregate. A Brahmin is the *pujari*. *Prasadam* is distributed and there is free feeding.

A fair is held in this connection in front of Anjaneya temple in the panchayat field of 200 square yards. This is being held from ancient times. 2,000 people of all communities from this and the surrounding villages congregate. Eatables, earthen utensils, combs, mirrors and clothes, are sold by traders from the surrounding villages. Boarding and lodging facilities are also arranged for the pilgrims. *Bhagavathams*, *bhajans* entertain the visitors.

SOURCE: *Sri B. Sayanna, Sarpanch, Mirzapur*

9. Chincholi—Situated on the 29th mile of the Banswada—Nizamabad road at a distance of 7 miles from Banswada and 20 miles from Bodhan Railway Station.

The total population of the village is 523 and it is made up of the following communities: Caste Hindus—Jangam, Munnuru Kapu, Perika, Muthracha, Tenugu, Ediga, Chakali, Mangali, Kurma, etc., Scheduled Castes (118); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple with four stone pillars (car shed) is the place of worship in this village.

Anjaneyaswamy aradhana is celebrated for seven days from *Chaitra Bahula Panchami* (March - April), *Rudrabhishekam*, *manthrapushpam*, *mangalaharti* (flame of prosperity) and decoration of the deity with garlands and flowers in the morning. *Ramayana parayana* (recitation) and offering of *navedyam* in the afternoon and *kirthanas*, *annadanam* (free distribution of food) and *Akhanda Nama Smarana* (chanting the deity's name without break) in the night are the daily rituals for 6 days. On the seventh day the festival is concluded with a procession and *Gopalakalva* (*vasanthothsavam*). On the last day coconuts, incense and camphor are offered. During *Sravanam* (July - August) *bhajan* is performed in the evening in the temple. This is being celebrated for the past 15 years and is of local significance. The villagers patronize the festival. All local communities participate. A Brahmin of Narahari Bhatla family is the *pujari* with hereditary rights. There is free feeding.

SOURCE : *Sri Rajanna, Clerk, Malikothvali, Chincholi*

10 Nachpalle — Situated at a distance of 6 miles from Banswada Railway Station.

The total population of the village is 1,132 and it is made up of the following communities of Caste Hindus; Scheduled Castes (271). The chief means of livelihood of the people is agriculture.

The village deity Mathadi Pochamma is worshipped.

The village deity *Mathadi Pochamma festival* is celebrated in *Chaitram* (March - April) for one day. This is a local festival in which about 200 people of all communities participate.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

11. Kamshetpalle — Situated by the side of the Nizamabad—Nizamsagar road

The total population of the village is 434 and it is made up of the following communities. Caste Hindus—Tenugu, Kamma, etc., Scheduled Castes (11); and Muslims and Christians. The chief means of livelihood of the people is agriculture.

The stone image of Maruti is worshipped in this village.

Maruti aradhana is celebrated in *Sravanam* (July - August) for one day. Coconuts, fried bengal gram and jaggery are offered in discharge of their vows by the devotees. This is an ancient local festival. Local people of all communities participate. A Brahmin is the *pujari*. There is free feeding for all.

SOURCE : *Sri Lakshmaiah, Mali Patel, Kamshetpalle*

12. Peddagouraram — Situated at a distance of 26 miles from Nizamabad

The total population of the village is 957 and it is made up of the following communities. Caste Hindus; Scheduled Castes (114). The chief means of livelihood of the people is agriculture.

Ramachandraswamy uthsavam is celebrated for 15 days in *Chaitram* (March-April). This festival is of local significance. About 1,500 local Hindus participate in it.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

13. Konapur — Situated at a distance of about 6 miles from Banswada and 24 miles from Bodhan Railway Station.

The total population of the village is 1,237 and it is made up of the following communities : Caste Hindus—Brahmin, Kapu, Tenugu, Golla, Sale, Kummari, Kammara, Vadla, Vaisya, etc., Scheduled Castes (129)—Mala, Madiga, etc.; and Muslims. The chief means of livelihood of the people is agriculture.

Village deities Pochamma, Mysamma and Bhulakshmi-devi are worshipped.

Bandla teertham (cart procession) takes place for 4 days from *Chaitra Bahula Padyami* to *Chaviti* (March-April) in the name of the village deities. Goats and sheep are sacrificed to Pochamma and Bhulakshmi Devi. This is an ancient festival confined to the nearby villages. 1,000 devotees of all communities congregate. Chakalis, and Munnuru Kapus are the *pujaris* for Pochamma, Mysamma and Bhulakshmi-devi respectively.

SOURCE : *Sri Venkata Reddy, Konapur*

14. Imbrahimpet—Situated at a distance of 30 miles from Nizamabad

The total population of the village is 1,940 and it is made up of the following communities. Caste Hindus; Scheduled Castes (253) etc. The chief means of livelihood of the people is agriculture.

Venkateswaraswamy festival is celebrated on *Phalguna Suddha Navami* (February-March) for a day. This festival is of local significance and all communities participate.

SOURCE *List of Ursues, Melas, Jataras, etc., in H E H Nizam's Dominions*

15. Someshwar—Situated at a distance of 2 miles from Banswada and 32 miles from Janakampet Railway Station

The total population of the village is 428 and it is made up of the following communities. Caste Hindus—Reddi, Muthracha, Boya, Kammara, Vaisya, etc., Scheduled Castes (42)—Mala, etc.; and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Venkateswara with His brass image, Rama, Anjaneyaswamy and Moulali Darga with the bronze and brass *panjas* are the places of worship in this village.

Venkateswaraswamy festival is celebrated for 2 days on *Phalguna Bahula Chaturdasi* and *Amavasya* (February-March). Cocoanuts are offered to the deity. This is being celebrated for the past 50 years locally. Local Hindus participate. *Pujari* is a Brahmin.

Srirama rathothsavam is also celebrated on *Chaitra Suddha Navami* (March-April). A Muthracha is the *pujari*. This festival is being celebrated for the past 2 years.

SOURCE *Sri Vittal Rao, Karnam, Someswaram*

16. Desaipet—Situated at a distance of 3 miles from Banswada and 28 miles from Nizamabad

The total population of the village is 1,647 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Padmasale, Patwari, Viswabrahmin, Munnuru Kapu, Chakali, Tenugu, Golla, Medari, Dasari, Mangali, Kuruva,

etc.; Scheduled Castes (170)—Mala, Madiga, and Mochi, and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Maruti with the image of Anjaneya, Vittaleswara, Rama, Eswara and Peerla *Chavidi* are the places of worship here. Village deities Pochamma, Bhulakshmi and Vooradamma are also worshipped in this village.

Sri Maruti rathothsavam takes place for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). Image of the Lord is taken out in a procession daily and on *Purnima rathothsavam* is celebrated. This festival is being celebrated for the past 70 years and extended to the neighbouring villages. Hindus patronize the festival. Hindus local and from the neighbouring villages congregate. A Brahmin is the *pujari*.

A fair is held in this connection for two days. Temporary shops are opened for the occasion by local merchants and traders from Banswada. Eatables, utensils, lanterns, torches, toilet goods, clothes, agricultural implements and toys are sold. *Bhagavatam* and *bhajans* entertain the congregation. Free feeding is an important feature of the celebrations.

SOURCE: *Sri Vittal Rao, Karnam, Desaipet*

17. Durki—Situated at a distance of 24 miles from Janakampet Railway Station.

The total population of the village is 2,516 and it is made up of several communities of Caste Hindus; Scheduled Castes (264). The chief means of livelihood of the people is agriculture.

Mysamma jatara is celebrated in *Chaitram* (March-April) for two days. This festival is of local significance. About 1,200 local Hindus participate in it.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

18. Wajidnagar—Situated at a distance of 6 miles from Banswada-Bichkunda motor route and 7 miles from Banswada.

The total population of the village is 1,295 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat; Reddi,

Munnuru Kapu, Padmasale, Boya, etc ; Scheduled Castes (222) — Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Village deity Mysamma temple with Her stone image and Maruti temple are the places of worship.

Mysamma aradhana is celebrated from *Margasira Suddha Purnima* (November-December) for two days. Devotees offer cocoanuts and sacrifice fowls and goats to the deity in fulfilment of their vows. Carts are taken round the temple. This is an ancient festival extending to the nearby villages. 2,000 Hindus participate.

A fair is held in this connection in a plot dedicated to the deity for two days. 2,000 people congregate. Eatables, utensils, lanterns and toilet goods are sold. Dramas, *Chiratala Bhagavatam* and *bhajans* are the items of entertainment.

Maruti jayanti is celebrated on *Chaitra Suddha Purnima* (March-April) locally. A Brahmin is the *pujari*. *Prasadam* is distributed to all and there is free feeding.

SOURCE : 1. *Sri Mahaboob Reddy, Malipatel, Patlolla*
2. *Sri Lingappa, Dodla*

19. Gundanamli—Situated at a distance of 5 miles from Banswada and 21 miles from Bodhan Railway Station.

Previously this was situated at a short distance from the present spot. But four years back the residents shifted to the present site.

The total population of the village is 595 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Banjara, Tenugu, Vadla, Kammara, Kamsali, Lodha, Golla, etc ; Scheduled Castes (156) — Mala, Madiga, etc. The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

Lord Brahma and Anjaneya are worshipped in this place with no temples.

Brahma Devu uthsavam is celebrated on *Chaitra Suddha Padyami* and *Vidiya* (March-April) for 2 days. Devotees offer cocoanuts in fulfilment of their vows. This is of ancient origin but of local significance.

The villagers patronize the festival. Local people of all communities congregate. *Pujari* is a Brahmin with hereditary rights enjoying Inam lands. Free feeding is arranged by the villagers by collecting the required rice etc, from the villagers.

SOURCE : *Sri Malla Reddy, Matur*

20. Bandaranjal—Situated at a distance of 6 miles from Banswada and 22 miles from Bodhan.

The total population of the village is 1,337 and it is made up of several communities of Caste Hindus, Scheduled Castes (194), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Rama temple and the village deity Nalla Pochamma temple are the places of worship in this village.

Srirama Navami uthsavam is celebrated for ten days from *Chaitra Suddha Padyami* to *Dasami* (March-April). Devotees discharge their vows. This is an ancient festival of local significance. Local people of all communities congregate.

A fair is held in this connection in a government plot for two days. A few shops are opened by the local traders to sell eatables, utensils and earthen toys. About 400 people congregate.

Once in 3 or 4 years animals are sacrificed to the village deity *Nalla Pochamma* on *Chaitra Bahula Tadiya* (March-April) under the patronage of Potharaju family of Harijan community.

SOURCE *Sri K Srinivasarao, Bandaranjal*

21. Banswada—The taluk headquarters is situated at a distance of 20 miles from Bodhan Railway Station.

The total population of the village is 8,201 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Tenugu, Padmasale, Kamsali, Vadrangi, Kammara, Kummari, Mera, etc., Scheduled Castes (1,123) — Mala, Madiga, etc, and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temples of Rama, Hanuman, Saibaba, Markandeya, Sangameswara, Durga and Jumma

Masjid (mosque) are the places of worship. An awe-inspiring stone image of Bethalaswamy in human form installed in a plot of Gangareddy is also worshipped

Bethalaswamy festival is celebrated for 4 days from *Charitra Suddha Saptami* to *Dasami* (March–April). Decorated carts go round the image of the Lord on the last day. Cocoanuts are offered and goats and rams are sacrificed. This festival is of ancient origin confined to this and a few nearby villages. The chief patrons are Neeradies of the village. 4,000 Hindu devotees local and from surrounding villages congregate. *Pujari* is Sri Gangareddy with hereditary rights.

A fair is held in connection with the festival for three days near the temple from ancient times. About 4,000 people from this and a few nearby villages congregate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, ayurvedic medicines, clothes, agricultural implements, toys, etc., are sold. Wrestling competitions are arranged and the winners are awarded suitable prizes.

A cattle fair is also held in this connection

SOURCE : *Sri Hanumanlu, Patwari, Banswada*

22 Borlam—Situated at a distance of about 18 miles from Bodhan Railway Station.

The total population of the village is 2,648 and it is made up of the following communities: Caste Hindus, Scheduled Castes (582). The chief means of livelihood of the people is agriculture.

Mathadi Pochamma is the deity worshipped in this place.

Mathadi Pochamma jatara is celebrated in *Chartram* (March–April) for a day. This festival extends to the nearby villages also. 1,000 Hindus local and from the neighbouring villages congregate.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

23 Tadkol—Situated at a distance of 32 miles from Nizamabad.

The total population of the village is 2,054 and it is made up of the following communities: Caste Hindus, Scheduled Castes (229). The chief means of livelihood of the people is agriculture.

Nake Bibi Saheb urs is celebrated on 14, *Shaban* (December–January) for a day. 550 local people irrespective of caste or creed participate.

SOURCE : *List of Uises, Melas, Jataras, etc., in H.E.H. the Nizam's Dominions*

24. Thirmalapur—Situated at a distance of about 22 miles from Bodhan Railway Station.

The total population of the village is 1,960 and it is made up of several communities of Caste Hindus, Scheduled Castes (167). The chief means of livelihood of the people is agriculture.

Village deity Nalla Pochamma is worshipped in this place.

Nalla Pochamma jatara is celebrated in *Chartram* for a day (March–April). This festival is of local significance. 300 people of all communities take part.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

25 Pedda Rampur—Situated at a distance of 7 miles from Pittam and 32 miles from Bodhan Railway Station.

The total population of the village is 1,069 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Sale, Chakali, Mangali, Vadla, Boya, Kammara, Goundla, Tenugu, etc., Scheduled Castes (144)—Mala, Madiga, etc.; and Muslims. The chief means of livelihood of the people is agriculture.

Ramanjaneyaswamy temple and Pochamma are the places of worship in this village.

Srirama Navami is celebrated for 7 days from *Charitra Suddha Navami* to *Purnima* (March–April). *Rathotsavam* being on *Navami*. Cocoanuts are offered to the Lord. This festival is being celebrated for the past 60 years but is of local significance. The villagers are the patrons. Local people of all communities participate. *Pujari* is a Brahmin. There is free feeding on *Navami*. River bath and fasting are the domestic observances. Intoxicants are also used.

SOURCE : *Sri H. Venkateswara Rao, Village Level Worker, Pedda Rampur*

26. Katepalle—Situated at a distance of 3 miles from Peddakodapgal on Hyderabad—Nanded bus route, 32 miles from Banswada and 50 miles from Kamareddy Railway Station

The total population of the village is 911 and it is made up of the following communities: Caste Hindus—Lingayat, Tenugu, Golla, Bestha, Gandla, Kammara, Scheduled Castes (175)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, fishing and other traditional occupations.

Anjaneyaswamy temple is the only place of worship in the village

Anjaneyaswamy aradhana is performed for a day on *Vaisakha Suddha Purnima* (April-May). Coconuts are offered. This festival is being celebrated for the past 16 years but is of local significance. The patrons are the villagers. Local people of all communities participate. *Pujaris* are Lingayats of *Muthinibogi gotram*. *Prasadam* is distributed to all and there is free feeding to all.

SOURCE: *Sri Prabhusetti Desai, Sarpanch, Katepalle*

27. Allapur—Situated at a distance of 2 miles from Chinna Kodapgal on Hyderabad—Nanded bus route, 33 miles from Banswada and 50 miles from Nizamabad.

The total population of the village is 450 and it is made up of the following communities: Caste Hindus—Vaisya, Viswabrahmin, Tenugu, Kuruva, Chakali, Padmasale etc., Scheduled Castes (154)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving, blanket weaving and other traditional occupations.

Anjaneyaswamy temple is the only place of worship in the village

Anjaneyaswamy uthsavam is celebrated for a day on *Vaisakha Suddha Purnima* (April-May). Coconuts are offered to the Lord. This festival is being celebrated for the past 9 years but is of local significance. The patrons are the villagers. Local people of all communities participate. *Prasadam* is distributed to all and there is free feeding.

SOURCE: *Sri Lingappa, Police Patel, Allapur*

28. Chinna Kodapgal—Situated at a distance of 24 miles from Banswada, 40 miles from Kamareddy and 44 miles from Nizamabad

The total population of the village is 1,867 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, etc., Scheduled Castes (472), Muslims and Christians. The chief means of livelihood of the people are agriculture and other traditional occupations.

Rameswaraswamy temple on the nearby hillock with His self manifested stone Sivalingam, Anjaneyaswamy temple and a mosque are the places of worship. There are seven *konerus* (sacred ponds) and two *dharma sa'rams* (choultries) near Rameswaraswamy temple one of which is the abode of a Sadhu, Datho Maharaj

Rameswaraswamy mahotsavam is celebrated for a day on the last Monday in *Sravana Bahulam* (July-August). Devotees fulfil their vows. Coconuts are offered. *Annapuja* (offering of cooked rice), *Akupuja* (with betel leaves) are performed. This festival is (worship of ancient origin and extends to the nearby villages also. About 2,000 people of all communities participate. *Pujari* is a Brahmin of *Harithasa gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection at the foot of the hillock in a government plot for 5 or 6 days beginning from the next day of the festival. Taxes are collected by the Panchayat Board. About 2,000 people congregate. Eatables, utensils, toilet and household goods, books, photos and agricultural implements are sold. Lottery, and swinging boards are the chief entertainments.

Devotees take bath in the pond on the hillock, observe fasting and *jagarana* on all Mondays and Saturdays in *Sravanam* (July-August) besides on the Sivaratri day in *Magham* (January-February).

In Anjaneyaswamy temple *bhajans* on *Chaitra Suddha Padyami* (March-April), Sri Rama *jayanthotsavam* on *Navami* are celebrated. About 200 devotees congregate. There is free feeding on *Dasami*. On *Ekadasi* wrestling competitions are held and prizes are distributed to the winners.

SOURCE. 1 *Sri Narayana, Police Patel, Chinna Kodapgal*

2. *Sri T. Narasareddy, Teacher, Chinna Kodapgal*

29 Pedda Annaram—Situated at a distance of 3 miles from the Pittam—Rampur road, $5\frac{1}{2}$ miles from Banswada and 17 miles from Bodhan Railway Station. This was a jagu of Sivaraja Bahadur till 1950.

The total population of the village is 882 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Sale, Chakali, Mangali, etc., Scheduled Castes (39), Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Temples of Rama with His stone image, Hanuman and the village deity Nalla Pochamma with Her stone image in human form are the places of worship in the village.

Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* to *Purnima* (March-April). *Hanuman jayanti* is celebrated for 7 days from *Chaitra Suddha Dasami* to *Bahula Padyami*. *Nalla Pochamma jatara* is celebrated for a day in *Chaitra Suddham* (March-April). Cocoanuts are offered. Fowls, goats, sheep, etc., are sacrificed by devotees in fulfilment of their vows. This festival is of ancient origin and extends to the nearby villages. The patrons are the villagers. About 500 people of all communities congregate. *Prasadam* is distributed to all.

A fair is held in this connection for a day and a few shops are opened. Wrestling and *kolatams* are the entertainments.

SOURCE : 1. *Sri M. Venkatarreddy, Pedda Annaram*
2. *Sri D. Gangaram, Patwari, Pedda Annaram*

30 Galipur—Situated at a distance of 8 miles from Banswada and 28 miles from Bodhan Railway Station.

The total population of the village is 785 and it is made up of the following communities: Caste Hindus—Brahmin, Kapu, Kammara, Kummaru, Vadla, Oddara, etc.; Scheduled Castes (166)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Hanuman jayanti is celebrated for a day on *Chaitra Suddha Purnima* (March-April). Arrangements

are made in advance. Pujas are performed from *Padyami*, *Ramajayanti* being on *Navami* and the *uthsavam* ends on *Purnima* with *Hanuman jayanti* with a small procession. This festival is of local significance. *Pujari* is a Sri Vaishnava Brahmin with hereditary rights.

SOURCE : *Sri N. John, Teacher, Gatupur*

31. Thunkepalle—Situated at a distance of about 10 miles from the taluk Banswada and 26 miles from Bodhan Railway Station.

The total population of the village is 623 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Munnuru Kapu, Muthracha, Kammara, Kummaru, Kamsale, Padma-sale, etc., Scheduled Castes (73); and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Vasaraswamy temple with the images of Eswara and Anjaneya is the place of worship.

Sri Vasaraswamy festival is celebrated for 4 days in *Sraanam* (July-August). Cocoanuts are offered. This festival is of ancient origin but of local significance. There is two acres of Inam land. The patrons are the villagers. Local people of all communities participate. *Pujari* is a Brahmin. *Prasadam* is distributed to all. There is free feeding. *Bhajans* are performed and *jagarana* is observed by the devotees.

SOURCE : *Sri K. Malliah, Sarpanch, Burugula*

32. Narva—Situated at a distance of 12 miles from Banswada and 28 miles from Bodhan Railway Station.

The total population of the village is 805 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Muthracha, etc., Scheduled Castes (102); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Anjaneyaswamy temple outside the village with His stone image is the only place of worship in this village.

Anjaneyaswamy sapthaham is celebrated for 7 days from *Vaisakha Suddha Dasami* to *Bahula Padyami*.

(April-May) The temple and the image are decorated and pandals are erected. The temple surroundings are cleaned. Cocoanuts and *gandadeepams* are offered by the devotees in fulfilment of their desires. *Harinamasmarana* (singing in praise of God) *bhujans* and *jagarams* are performed during these days. This festival is being celebrated for the past 15 years but is of local significance. The villagers patronize the festival by collecting subscriptions from each family of the village. Local people congregate irrespective of caste or creed. *Pujari* is Sriman Ramulu Joshi with hereditary rights. *Prasadam* is distributed to all. There is poor feeding.

SOURCE · 1. Sri B. D. Swamydas, Teacher, Narva
2. Sri Rajulingiah, Naib Sarpanch, Narva

33. Gunkul—Situated at a distance of 1 mile from Mohammadnagar and 40 miles from Bodhan Railway Station.

The total population of the village is 1,645 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kapu, Munnuru Kapu, Golla, Muthracha, Goudu, Padmasale, Vadrangi, Kammara, Loddi; Scheduled Castes (267)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy besides a tank outside the village with his image, Pochamma, Durgamma, and a mosque in the centre of the village are the places of worship here.

Hanuman devataradhana is celebrated for 9 days from *Jaishta Suddha Panchami* to *Triodasi* (May-June). *Bhagavatha parayana* in the mornings, *Purana Kalakshepam* in the evenings, *harikatha* and *mantrapushpam* in the nights are the rituals observed during the festival. *Akhanda thala bhajan* is performed from the first day to the ninth day. Cocoanuts, fruits, etc., are offered. This festival is being celebrated for the past 33 years but is of local significance. The patrons are the village heads from Munnuru Kapu community. Local people of all communities participate. A few Sadhus and pandits are also assemble. *Pujari* is a Madhva Brahmin of Joshi family. *Prasadam* is distributed to all and there is free feeding on every afternoon during the *aradhana*.

SOURCE · 1. Sri L. Rajlingam, Headmaster, Gunkulu
2. Sri K. Vithal Narsimhulu, Gunkulu

34. Vaddepalle—Situated at a distance of 18 miles from Banswada and 35 miles from Kamareddy Railway Station. A Vaddera is said to have constructed this village a century back and hence called Vaddepalle.

The total population of the village is 897 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Lingayat, Kapu, Munnuru Kapu, Tenugu, Goudu, Kammara, Kummari, Chakali, Mangali, Vadde, Kamsale, etc., Scheduled Castes (116)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture, trade and other traditional occupations.

The temples of Eswara, Nagammappalle, Hanumanulu and of the village deity Nalla Pochamma under a tree with Her figure carved on a stone slab are the places of worship in this village.

Nalla Pochamma panduga is celebrated for 2 days on *Vaisakha Bahula Padyami* and *Vidiya* (April-May). Vows are fulfilled by the devotees. Cocoanuts, *pelalu* (fried millet), *putnalalu* (fried bengalgram), etc., are offered to the deity. Fowls and goats are decorated and sacrificed to the deity. This is a three year old festival connected to the village. The villagers patronize the festival. Local people of all castes congregate. *Pujari* is Neeradri Gangaiah of Telaga caste since the commencement of the festival. There is free feeding.

SOURCE *An Enumerator*

35. Achampet—Situated at a distance of 18 miles from Banswada and 32 miles from Kamareddy Railway Station.

The total population of the village is 2,277 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kammara, Kummari, Chakali, Golla, Muthracha, etc., Scheduled Castes (295)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Rama, Hanuman, Sangameswara and of the village deity Yellamma constructed in 1953 with Her image in the form of Sakthi seated on a lion, and a mosque are the places of worship.

Yellamma jatara is celebrated for four days in *Vaisakham* (April-May). Fowls, goats, rams, etc.,

are sacrificed on a stone slab in front of the deity. This is an ancient festival but of local significance. Local people of all communities participate. *Pujari* is Bangla Mallalah of Tenugu community.

Sitarama kalyanam is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). The deities are taken in a procession. Carts are taken round the temple and *rathotsavam* is also celebrated on a grand scale. Cocoanuts and fruits are offered. This festival is of ancient origin but of local significance. Local people of all communities participate. *Pujari* is Sukatheerthachari, a Brahmin of Gouthamasa *gotram* enjoying Inam lands. *Prasadam* is distributed to all. Special pandals are erected and free feeding is arranged. Community entertainments like *kolatams*, *veedhi natakams* etc., are interesting side light.

Devotees take bath in *Nagamadugu* in Manjeera river. As there is a trace of a creeping serpent on a stone slab near the pool it appears to have derived the name *Nagamadugu* (*Naga* means serpent, and *madugu* is pool).

SOURCE : *Sri Gangadhara Rao, Headmaster, Junior Basic School, Achampet*

36 Arepalle—Situated at a distance of 20 miles from Banswada, 52 miles from Bodhan, 38 miles from Kamareddy Railway Station and 50 miles from Nizamabad. This village was reconstructed in 1928 as the original village was submerged during the construction of the Nizamsagar tank.

The total population of the village is 644 and it is made up of the following communities: Caste Hindus—Muthracha, Chakali, Mangali, Boya, Kapu, Motati, etc., Scheduled Castes (31)—Mala, Madiga, etc., and Christians. The chief means of their livelihood are agriculture and agricultural labour.

Yellamma temple with the black stone image, Hanuman temple and a church are the places of worship in this village.

Yellamma jatara is celebrated for 4 days from the first Tuesday to Friday in the dark fortnight of *Vaisakha* (April-May) with great enthusiasm. Arrangements are made 4 days in advance. On the first day decorated carts are taken round Yellamma's temple and on the second day *Sidibandi*

uthsavam is celebrated. On the third day *bonalu* are offered and on the fourth day *rathotsavam* is celebrated. Animals are sacrificed to the deity. Alcoholic drinks are used during the feasting and rejoicing that follows. The villagers decorate their houses with festoons and arrange dinners. It is an ancient festival. The chief patron is Mallareddy, a Kapu. About 1,000 devotees local and from the neighbouring villages of all castes, congregate. A Muthracha is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

A fair is held in this connection in an area of 1½ acres of lands for 4 days from ancient times. 1,000 people from local and surrounding villages congregate. Eatables, utensils, lanterns, mirrors and combs, pictures and photos, books and toys are sold.

Kolatam and *veeahibkagavathams* afford entertainment.

Hanuman jayanti is celebrated for a day on *Vaisakha Suddha Purnima* (April-May). Cocoanuts and flowers are offered. The local Hindus participate. *Pujari* is a Brahmin of Bharadwajasa *gotram* with hereditary rights.

SOURCE : 1. *Sri Mallareddy, Arepalle*

2. *Sri V Venkatachari, Teacher, Arepalle*

37. Ramreddipet—Situated at a distance of 30 miles from Banswada and 45 miles from Bodhan Railway Station.

The total population of the village is 651 and it is made up of the following communities: Caste Hindus—Tenugu, Reddi, Vaisya, Gowndla, Padmasale, Vadla, Kammara, Kummari, Chakali, Golla and Boya, etc., Scheduled Castes (54)—Mala, Madiga, etc., Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Pochamma, Sri Rama, Hanuman and Durgadevi with the images in human form in this village.

Srirama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purima* (March-April). It is of ancient origin and the local Hindus participate. *Pujari* is a Brahmin. There is free feeding on *Dasami*.

Animals are sacrificed to Durgabhavani from *Chaitra Bahula Padyami* to *Tadiya* (March - April).

SOURCE : 1. *Sri K. Ramakrishnaiah, Teacher, Ramreddipet*
2. *Sri Gulam Mahabub, Patwari, Ramreddipet*

38. Nizampet — Situated at a distance of about 40 miles from Kamareddy Railway Station.

The total population of the village is 3,135 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Reddi, Muthracha, etc., Scheduled Castes (277)—Mala, Madiga, etc., Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

The wooden idol of Kanakadurga seated on a lion is worshipped.

Kanakadurga jatara is celebrated for 7 days from *Varsakha Suddha Dwadasa* to *Bahula Tadiya* (April - May). *Bonalu* are offered on *Tridasa*. Carts are taken round the temple on *Chathudasa* and *rathotsavam* on *Purnima*. Goats and rams are sacrificed. It is of ancient origin and the local Hindus participate. *Pujari* is Govindarao, a Brahmin of Bharadwajasa gotram.

Brahmamgari rathotsavam takes place from *Varsakha Suddha Dasami* (April-May). The local Hindus participate. *Pujari* is Brahmarah.

Fastings, river baths and *jagarana* are observed during the festival period.

SOURCE 1 *Sri D. Rajamallarah, Sarpanch, Nizampet*
2 *Sri Mohd. Atafur Rohman, Headmaster, J. B. School, Nizampet*



MADNUR IND. SUB. TALUK

FAIRS AND FESTIVALS MADNUR IND. SUB. TALUK

NIZAMABAD DISTRICT, A. P.

MILES
KILOMETRES

MAHARASHTRA STATE
(WESTERN ZONE)

BODHAN TALUK

NARAYANKHED TALUK
MEDAK DISTRICT

BANSWADA TALUK

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Section VI

MADNUR TALUK

Salabatpur alias Mirzapur — Situated at a distance of one mile to the west of Madnūr, 54 miles from Nanded Railway Station and 75 miles from Bodhan

This is a small village with a population of only 19 (nineteen). All of them are Hindus. They belong to the Maratha community and Sivaphantham sect. The chief means of their livelihood is agriculture.

There is the only temple of Hanuman in the village. The deity is depicted in an impressive form of devotional posture. *Hanuman jayanti* is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March - April). Arrangements for the festival are made one week in advance. *Abhishekam* is performed on *Purnima*, the main festival day. Coconuts, fruits, milk, flowers and small sums of money are offered to the deity. Cows and bulls are also dedicated in the name of the deity. *Prasadam* is distributed to all the visitors and poor feeding is done on all these 7 days. *Pujan* of the temple is Shri Babu Singh, a Rajput of Hazari Thakur gotram.

This festival is 25 years old and a fair is held in connection with the festival. About 50 small temporary shops of various kinds including sweet-meats, flowers, cocoanuts, toys, wooden furniture, etc., are erected.

Bhajans, *kolatams*, *burrakathas* and musical concerts take place during the festival days and provide entertainment to the visitors. About 50 people participate in the programmes like *bhajan* and *kolatam*, whereas 800 to 1,000 people grace the programmes. On the main festival day, 5 to 6 thousand people mostly Hindus and *Sadhus* congregate from various parts of the district as also from the neighbouring Nanded district of Maharashtra State.

SOURCE *Sri Khushal Piche, Asst Teacher, Salabatpur*

2 Sonala Situated at a distance of 2 miles from Madnūr to the north, 59 miles from Nanded

Railway Station and 74 miles from Bodhan by road.

The total population of the village is 272 and it is made up of the following communities: Caste Hindus—Lingayat, Bestha, Maratha (Sivaphantham), etc., Scheduled Castes (129)—Mala, Madiga; and Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people.

There is a temple of Veera Hanuman with a 4 feet high stone image under a neem tree. The temple is situated on the outskirts of the village.

Hanuman jayanti is celebrated for one day on *Chaitra Suddha Navami* (March-April). It is being celebrated for the past one year and is confined to this village only. The village elders, especially Lingayats are the patrons. Local Hindus participate. *Prasadam* is distributed to all. People arrange feasts in their houses.

People observe fast during *Ashadha Suddha Ekdasi* (June-July) and Maha Sivaratri, i.e., on *Magha Bahula Chaturdasi* (January-February).

SOURCE : *Sri Shankar Rao, Teacher, Thadihipparga*

3 Thadihipparga—Situated at a distance of two miles from Madnūr to the north, 59½ miles from Nanded Railway Station and 73 miles from Bodhan.

The total population of the village is 717 and it is made up of the following communities: Caste Hindus—Maratha, Lingayat, Goswamy, Chakali, Mangali, Vadla, Dhanagara, Scheduled Castes (239)—Mala, Madiga; and Muslims. Agriculture and traditional occupations are the chief means of livelihood of the people.

The temples of Anjaneya with 4 feet high stone image, Mahadeva, Lakshmi-devi and Mahakali are the places of worship in this village.

Hanuman jayanti is celebrated for one day on April 9th. It is of local significance. Lingayats are the chief patrons. Hindus including Scheduled Castes take part in it. Sri Mythri is the *pujan*.

Animals are sacrificed at Lakshmidēvi and Mahakali temples when epidemics are rampant in the village

Devotees observe fast during the month of *Ashadam* (June-July) and *Mahasivaratri*, i e, *Magha Bahula Chaturdasi* (January-February)

SOURCE . *Sri Shankar Rao, Teacher, Thadhipparga*

4. **Madnur**—Taluk headquarters. About 16 miles from Bodhan Railway Station and 30 miles from Nizamabad

The total population of the village is 4,462 and it is made up of several communities . Caste Hindus; Scheduled Castes (477), Muslims and Christians. The chief means of their livelihood are agriculture and other traditional occupations

Sri Lakshmi Narasimhaswamy festival is celebrated for a day in *Vaisakham* (April-May). The local Hindus participate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

5. **Kotchira**—Situated at a distance of 4 miles from Madnur, 58 miles from Nanded Railway Station

The total population of the village is 1,184 and it is made up of the following communities Caste Hindus — Lingayat, Mangali, Chakali, Gowda, Padmasale, Munnuru Kapu, Kummari, Telaga, etc; Scheduled Castes (289)—Mala, Madiga, and Muslims. The chief means of their livelihood is agriculture.

Govind Maharaj Mandir with his four feet high stone image in human form, Lakshmidēvi temple, Rama Mandir, Vitaleswara Mandir, 2 Hanuman temples, Siva temple, Veerabhadraswamy temple, Chennamma Mandir and 5 mosques are the places of worship in this village.

Govinda Maharaj uthsavam is celebrated for 3 days from *Chaitra Bahula Amavasya* (March-April). Coconuts and fruits are offered. *Jagarana* is observed. This *uthsavam* is being celebrated for the past 12 years. Govinda Maharaj was the Guru (preceptor) of Papa Gowd and so after his death Papa Gowd constructed a *mandir* and a choultry in the name of

his Guru and is being worshipped. Papa Gowd is the chief patron. The local devotees congregate. All communities participate *Pujan* is Ramadas Maharaj. *Prasadam* is distributed to all. There are free feeding facilities for the pilgrims

SOURCE *Sri Veerabhadram, Teacher, Primary School, Kotchira*

6. **Hasgul**—Situated at a distance of about 8 miles from Madnur and 15 miles from Bodhan Railway Station.

The total population of the village is 1,467 and it is made up of the following communities Caste Hindus—Jangam, Kapu, Mangali, Chakali, Kamara, Kummari, Avusula, etc; Scheduled Castes (196)—Mala, Madiga Agriculture and traditional occupations are the chief means of livelihood of the people.

Mallikarjunaswamy in the form of a *Sivalingam* is worshipped in this village

Mallikarjuna Mahadeva festival is celebrated for one day on *Bhadrapada Suddha Vidiya* (August-September) It is being celebrated from ancient times and is confined to this village only Local Hindus take part

SOURCE . *Sri Hanumantharao, Asst Teacher, Panchayat Samithi School, Hasgul*

7 **Lachan** — About 5 miles from Madnur and 17 miles from Bodhan Railway Station

The total population of the village is 866 and it is made up of the following communities Caste Hindus—Lingayat, Balija, Kapu, Chakali, Mangali, Vadla, Avusula, Kamara, Kummari, etc.; Scheduled Castes (339)—Aray (Mala), Madiga. The chief means of livelihood of the people are agriculture and other traditional occupations.

The village deity *Mysamma uthsavam* is celebrated for 2 days in December or January once in 3 years. This is celebrated by Harijans with the help of the villagers for the welfare of the villagers A decorated he-buffalow is taken round the village to the accompaniment of music in the night and is beheaded before the deity, Mysamma. The next morning a naked youth with neem leaves tied round his waist, carrying the intestines and flesh of the sacrificed animal on his head and in his mouth is taken

round the village by *pothuraju* to the beat of drums from the presence of the deity. This is called *Bhethala*. This latter part of the festival commences from 4 P M and continues upto 6 P M. The dancing girls sing and dance, entertain the people and collect money. Afterwards devotees fulfil their vows. *Jatti kumbham* (cooked rice) is offered to the deity. Next *Garu* succeeds this function. One of the Pothiraju decorates a goat with *pasupu kunkuma* and neem leaves. He dances in front of the deity for a while and then bites its throat with his teeth till it bleeds to death with which the festival concludes. Participation is limited to the people of the village.

SOURCE *Sri G Gangaram, Headmaster, Panchayat Samithi School, Lahan*

8 Peddagholla — Situated at a distance of about 11 miles from Madnur and 29 miles from Budhan Railway Station

The total population of the village is 1,540 and it is made up of the following communities. Caste Hindus — Brahmin, Vaisya, Banj (Lingayat), Maratha, Vadla, Mangali, etc; Scheduled Castes (83), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Hanuman temple and Manik Prabhu *mandir* with the golden image are the places of worship here. Before the golden image, there are the gold plated feet of the Lord kept on a stone.

Manik Prabhu uthsavam is an annual celebration here. He was born in Umnabad, now in Mysore State. His devotees believe him to be the incarnation of Dathatreya. Dathatreya is Trinity in one. Saraswathi, Lakshmi and Parvathi grew envious of the popularity of Anasuya as a *pathivratha* and compelled their reluctant husbands Brahma, Vishnu and Maheswara respectively to force her to appear before them naked. The three went to Anasuya in the absence of her husband and begged for food. When she was about to serve them food, they threatened her that they would go away with empty stomachs unless she served them food naked. She did serve them food naked, only after transforming them into three babies with the power of her *pathivrathyam*. The three Goddesses had to beg Anasuya to restore their husbands to

themselves. She restored their original forms. They later blessed her with a son. He came to be known as the Trinity in one, namely, the three faced Dathatreva.

Manohara and Bayadevi of Kalyani, 36 miles from Gulbarga, got a son by the grace of Lord Siva. The boy was dumb till his *upanayanam* and suddenly began to speak soon after *upanayanam*. They prayed Lord Dathatreva who appeared in their dream and blessed them with another son who would bring them fame. The pregnant Bayadevi attracted hundreds of ladies of all communities including untouchables (of those days), Arabs and Muslims with costly presents. Bayadevi gave birth to a son and he was looked on very well by her disciples. This boy showed many super-human qualities. There was no explanation for the superhuman talents of Dathatreya except the blind belief that he was *Dathatreyamasa Sambhutha* (incarnation of Lord Dathatreya). The Nawab of Kalyani with all his retinue paid a visit to see the boy and kept him under constant police guard. His *upanayanam* in the seventh year was on a princely scale, during which he amazed the *purohits* by chanting *mantras*. After his eighth year, he disappeared by entering into the nearby forest and returned after two or three days. The police and the people searched for him in vain. Umnabad where the *samadh* of the Lord now stands is 40 miles away from Kalyani amidst a thick forest and is now in Mysore State. In the centre of the forest, there is a sacred pond called Ambalakundam, with the tomb of a great saint on its bank. The *karnam* of Mantala, a forest-village, was surprised to see a ten-year old boy bathing in the pond and doing *pradakshinam* to the *samadh*, unmindful of his enquiry about him. After finishing *pradakshinam* he began to walk away. The *karnam* followed him for some distance and had to return home as the boy changed into a tiger. He had known Bayadevi and heard about her great son believed to be Manikya Prabhu. The Prabhu soon appeared in the *karnam's* house to bless the latter's wife with safe delivery. He was aged ten at that time, his elder brother Dara Saheb was sixteen and the younger brother Tathya Saheb was four. He visited some sacred places, spent years in penance, showed numerous miracles, gave relief to the suffering devotees, guided several disciples in the path of religion and renounced the remaining 35 years of his life. The following are a few of his miracles.

Abanayab, one of his disciples at Umnabad was caught in a current which he thoughtlessly attempted to cross without minding the rising level of the water in it and his end was imminent. He prayed to the lord. A strong man appeared from somewhere with a bamboo stick and helped him out of the current. Prabhu warned him not to repeat such reckless ventures.

In the village Rajuri, Prabhu asked the people who are carrying the corpse of a woman to the cremation ground whether they would burn in their village living persons. When the bier was put down, the woman got up alive.

Vittalrao, a disciple once came for the permission of the Prabhu to attend a marriage at Hyderabad. He asked him to return immediately. But Vittalrao prolonged his stay at Hyderabad and the result was that his step-mother administered to him a deadly poison. He and his desperate family prayed Prabhu to save them. A *byragi* gave Vittalrao an antidote with which he was saved from the poison. When he returned to Prabhu, Prabhu found him suffering from the effects of the poison.

When his Muslim disciples served Him and His disciples with meat and liquor, He asked the containers to be covered with cloth and changed them into fruits and milk to the great amazement and solace of His disciples. It is said that there were several instances when he gave relief to the persons suffering from physical and mental ailments.

Venkamma, a close disciple desired that Manik Prabhu should perform her *samadhi*. Sri *Datthaguruswamy Jayanti uthsavam* commenced on *Margasira Suddha Vidiya* and concluded on *Dasami*. Venkamma uttered on *Dasami* morning "Om Namo Manikyaya" keeping her head on the feet of the Prabhu, never to rise. Prabhu himself attended to her *samadhi*. Prabhu's parents and brothers also died during His lifetime.

Sri *Datthaguru jayanthiuthsavam* commences on *Margasira Suddha Vidiya* and concludes on *Purnima*. Manikya Prabhu confided in Bapa Charyulu, Narayanadeekshithulu and two others and told that the earthly connection between them and Himself would cease on *Ekadasi*. He desired that they four alone should prepare His *samadhi* during nights and close it after He entered it on *Ekadasi*. He warned

them that if the fact was known to others before the conclusion of the *jayanthi* on *Purnima*, the consequences would be serious. According to His wishes, *samadhi* was ready and Prabhu entered into it. Before entering, one Appa Saheb, another disciple who succeeded him worshipped Him and received from Him a garland from His neck. The Lord controlled all the nine orifices of the body and the doors of the *samadhi* were closed. The fame and influence of Manikya Prabhu spread in Maharashtra, Karnataka and districts Telangana of Andhra Pradesh and temples and *mandirs* in His name were constructed. The *uthsavam* is held on a very large scale at Umnabad. Manikya Prabhu *uthsavam* is celebrated for 5 days from *Margasira Suddha Ekadasi* to *Purnima* (November-December). This festival was introduced by Avadutha Maharaj, a native of Karnatak State and was a great saint who used to change water into ghee and *vice versa*. His tomb was constructed by raising subscriptions. This is being celebrated for the past 100 years. Marathas are the chief patrons. Local devotees irrespective of caste or creed participate. *Pujari* is a Maratha bachelor. Free feeding facilities are arranged for a day.

SOURCE · *An Enumerator*

9 Chinna Devada—Situated at a distance of 13 miles from Madnur Railway Station and 45 miles from Bodhan.

The total population of the village is 537 and it is made up of the following communities: Caste Hindus—Kurama, Aikara, Lingayat, Munnuru Kapu, Tenugu, Scheduled Castes (125)—Mala, Madiga. The chief means of their livelihood are agriculture and agricultural labour.

Lord Venkateswara is worshipped in the form of a stone image under a *ravi* tree in human form. The image is left in the open without any cover or temple.

Lord Venkateswara festival is celebrated for 2 days from *Chaitra Suddha Purnima* (March-April). The chief patrons are Avusulas. 600 devotees, local and from the neighbouring villages of all communities participate. There is free feeding.

A few shops are opened in the fair that is held during the festival. Wrestling competitions are conducted and prizes are awarded to the winners.

The devotees take river bath and observe *jagarana* during *Maha Sivaratri*.

SOURCE : *Sri G. Narsaiah, Headmaster, Government Primary School, Chinna Devada*

10. Bichkunda—Situated at a distance of about 11 miles from Madnur and 46 miles from Bodhan.

The total population of the village is 5,332 and it is made up of the following communities : Caste Hindus, Scheduled Castes (544), Scheduled Tribe (one). The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Lord Basalingappaswamy is worshipped in this village.

Basalingappaswamy Sivaratri uthsavam is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (January–February). This is confined to this and the nearby villages. People of all communities participate.

SOURCE : *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

11. Pedda Devada—Situated at distance of 14 miles from Madnur and 46 miles from Bodhan.

The total population of the village is 489 and it is made up of the following communities Caste Hindus—Lingayat, Boya and Padmasale, Scheduled Castes (142)—Mala and Madiga. The chief means of their livelihood are agriculture, fishing and weaving.

Anjaneyaswamy temple and Basaveswaraswamy temple with the image in the form of a bull and Urudamma, village deity, are the places of worship in this village.

Basaveswara festival is celebrated for one day i. e., on *Vaisakha Suddha Purnima* (April–May) 600 local devotees, irrespective of caste or creed congregate. There is free feeding for the poor.

A few shops are opened near the temple in this connection

Urudamma festival is celebrated for one day in *Pushyam* (December–January) for the welfare and protection of the villagers and their cattle A

he - buffalo is being let out in the name of the deity a year in advance and is sacrificed on the festive day. A Mala is the *pujari* with hereditary rights. The local people participate.

SOURCE : *Sri G. Narsaiah, Headmaster, Government Primary School, Pedda Devada*

12 Pedda Dhadgi—Situated at distance of 3 miles from Hyderabad—Nanded bus route and 13 miles from Madnur.

The total population of the village is 812 and it is made up of the following communities Caste Hindus—Lingayat, Boya, Padmasale, Golla, Kammar, Vadla, etc., Scheduled Castes (124)—Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, agricultural labour and other traditional occupations.

Anjaneyaswamy temple, Mysamma temple and Urudamma temple are the places of worship in this village. Lakshamma is worshipped in the form of a wooden image with no temple.

Lakshamma puja is conducted once in 3 or 4 years for 2 days in *Vaisakham* (April - May). Cocoanuts are offered and goats, fowls and rams are sacrificed to the deity This is of ancient origin and only the local Hindus congregate.

Pothurajus belonging to Mala and Madiga community are the patrons and *pujaris*.

SOURCE : *Sri N. Mowlaji, Headmaster, Primary School, Pedda Dhadgi*

13 Rajapur—Situated at distance of 4 miles from Takadpalle by bus and 20 miles from Madnur.

The total population of the village is 276 and it is made up of the following communities Caste Hindus—Boya, etc., Scheduled Castes (117)—Mala, Madiga. The chief means of livelihood of the people is agriculture.

Sankara mandir, *Anjaneya mandir* and *Venkateswaraswamy temple* are the places of worship in this village.

Venkateswaraswamy rathothsavam is celebrated for a day in *Vaisakham* (April–May). Cocoanuts are offered. This is of ancient origin and is of local

significance Local people of all communities participate Brahmins are the patrons

SOURCE : *Sri N. Mowleji, Headmaster, Primary School, Rajapur*

14. Chinna Takadpalle—Situated at a distance of 2 furlongs from the Nanded—Hyderabad road and 16 miles from Madnur.

The total population of the village is 407 and it is made up of the following communities Caste Hindus—Lingayat, Kurama, etc, Scheduled Castes (83)—Mala, Madiga. The chief means of their livelihood are agriculture, agricultural labour and sheep rearing.

Anjaneyaswamy temple, Mysamma temple and Uradamma temple are the places of worship in this village. Mathadi Pochamma is worshipped in the form of a human image with no temple.

Mathadi Pochamma festival is celebrated for a day on *Vaisakha Bahula Chathurdasi* (April–May). Goats and fowls are sacrificed. Houses are decorated with festoons and oil bath is taken. This is being celebrated for the past 4 years and the local devotees of all communities participate. Mudirajus are the *pujaris* with hereditary rights.

SOURCE : *Sri N. Satyanarayan Raj, Headmaster, Chinna Takadpalle*

15 Kowlas— Situated at a distance of about 10 miles from Madnur and 28 miles from Bodhan Railway Station

The total population of the village is 1,425 and it is made up of the following communities, Caste Hindus—Brahmin, Chakali, etc, Scheduled Castes (180)—Mala, Madiga, and Muslims The chief means of their livelihood is agriculture.

Ananthagiri temple, Kalyana Ramadas *mandir* and Sankaracharya *mandir* with the images in human form are the places of worship in this village.

Sankaracharya jayanti is celebrated for 5 days from *Vaisakha Suddha Padyami* to *Panchami* (April–May). Festival arrangements are made. Fasting is observed. Offerings are made in the form of cash or kind Local devotees of all communities participate. *Pujari* is a Vaishnavite Brahmin. There is free feeding

SOURCE : *Sri Mohmmad Sadullah, Teacher, Kowlas*

16. Baswapur— Situated at a distance of 7 miles from Nizamsagar—Nanded bus road, 10 miles from Madnur and 25 miles from Bodhan Railway Station.

The total population of the village is 687 and it is made up of the following communities. Caste Hindus—Munnuru Kapu, Kammara, Balija, Reddy, Vadla, Chakali, etc ; Scheduled Castes (141), and Muslims The chief means of livelihood of the people are agriculture, agricultural labour and woollen carpet weaving.

Lord Basavanna's (bull's) face carved on a stone slab is worshipped. Uradamma temple in the centre of the village with the stone image in the form of a triangle and Lord Basavanna's (bull's) image carved out in a stone slab without a temple are the places of worship in the village

Basava jayanti is celebrated for 2 days on *Chaitra Suddha Navami* and *Dasami* (March–April). This festival is of 6 years old and confined to this village only. People of all communities participate in the celebrations

Uradamma panduga is celebrated for one day once in 25 or 30 years Goats and fowls are sacrificed to the deity. Subscriptions are collected from the villagers to meet the expenditure of the festival. *Pothurajus* are the *pujaris*. They take intoxicants. The flesh of the sacrificed animals is distributed among the Scheduled Castes' people.

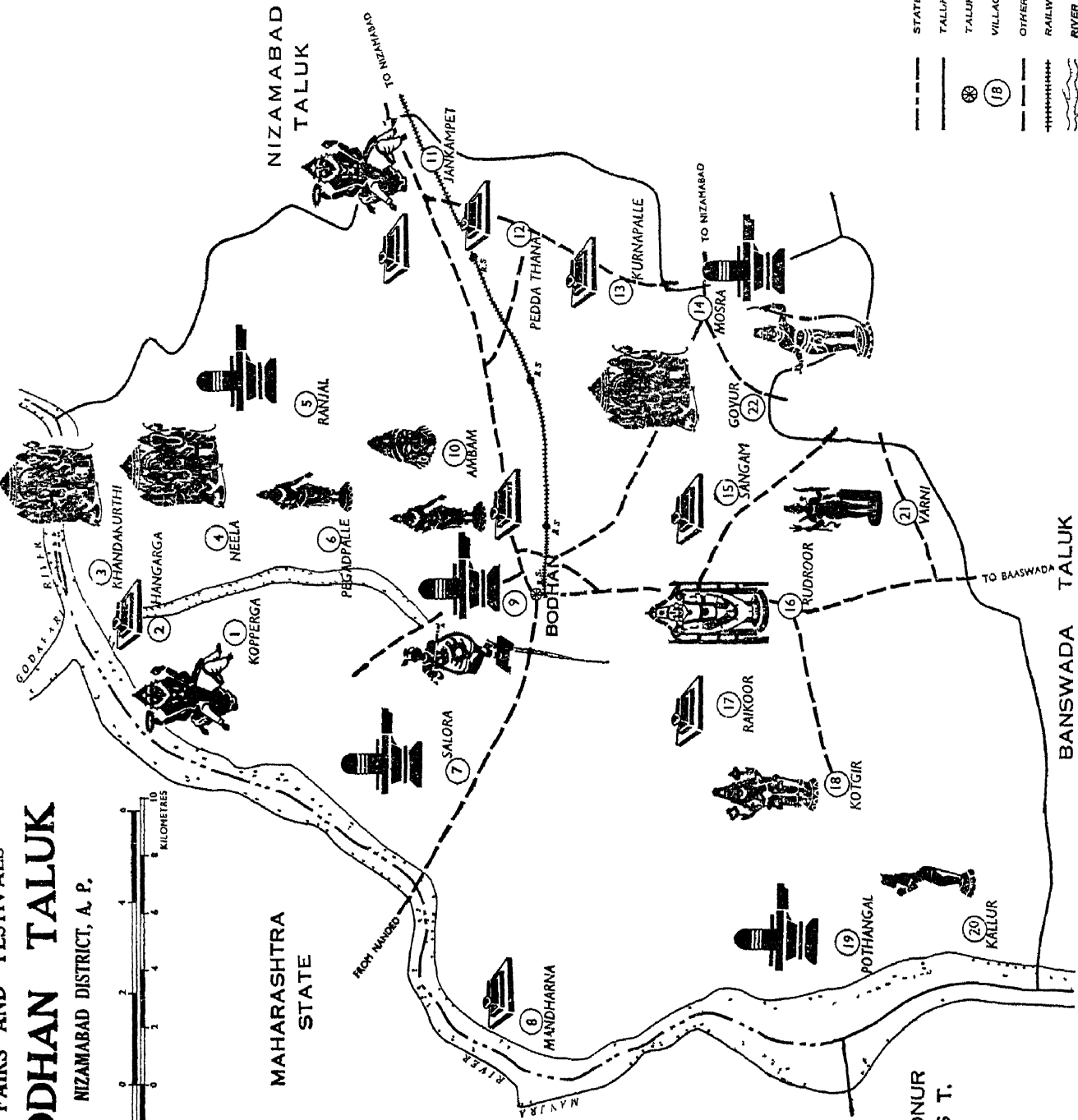
SOURCE *Sri Pandarimath, Headmaster, Primary School, Baswapur*

BODHAN TALUK

MAHARASHTRA STATE BODHAN TALUK

FAIRS AND FESTIVALS

NIZAMABAD DISTRICT, A. P.



INDEX

S NO	CODE NUMBER AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 KOPPERGA	NARASIMHASWAMY SEP - OCT
2	2 HANGARGA	SHAH HUSSAIN SAHEB SEP - OCT
3	3 KHANDAKURTHI	SRI RAMACHANDRASWAMY MAR - APR
4	4 NEELA	SRI RAMA MAR - APR
5	5 RANJAL	NEELAKANTESWARASWAMY FEB - MAR
6	6 PEGADPALLE	BHAVANI DEVI MAR - APR
7	7 SALORA	RAJESWARASWAMY MAR - APR
8	8 MANDHARNA	BUDAN PEER MAR - APR
9	9 BODHAN	SIYA JAN - FEB
10	10 AMBAM	SRI GOPALAKRISHNASWAMY JULY - AUG
11	11 JANKAMPET	BHAVANI DEVI SEP - OCT
12	12 PEDDA THANA	SYED JALAL BUKHARI JUNE - JULY
13	13 KURNAPALLE	MIAN MASUM SAHEB MAY - JUNE
14	14 MOSRA	GAJALAMMA OCT - NOV
15	15 SANGAM	NARASIMHASWAMY JAN - FEB
16	16 RUDROOR	TAHAR SAHEB MAR - APR
17	17 RAKOOR	SHAIK FAREED SAHEB JUNE - JULY
18	18 KOTGIR	SYED HABIB SAHEB MAR - APR
19	19 POTHANGA	SRI RAMA & MAHADEV MAR - APR
20	20 KALLUR	SYED HAJI MIAN MAR - APR
21	21 VARNI	VENKATESWARASWAMY MAR - APR
22	22 GOVUR	RAVAL SAHEB MALIK APR - MAY
23	23 SALORA	VITHALESWARASWAMY JUNE - JULY
24	24 KOTGIR	LINGAMAYYA AUG - SEP
25	25 POTHANGA	HANUMAN MAR - APR
26	26 KALLUR	VEERABHADRASWAMY FEB - MAR
27	27 VARNI	SRI RAMA MAR - APR
28	28 GOVUR	

STATE BOUNDARY
TALUK BOUNDARY
TALUK HEADQUARTERS
VILLAGE WITH SERIAL NUMBER
OTHER ROADS
RAILWAY METRE GAUGE
RIVER

MADNUR I S T.

BANSWADA TALUK

NIZAMABAD TALUK

Section VII

BODHAN TALUK

Topperga — Situated at a distance of about 8 miles from Bodhan Railway Station.

The total population of the village is 666 and it is made up of several communities of Caste Hindus; Scheduled Castes (193). The chief means of livelihood of the people is agriculture.

Narasimhaswamy festival is celebrated for one day in *Asvinyujam* (September-October). 500 local Hindus congregate

SOURCE. *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

2 Hangarga — Situated at a distance of about 9 miles from Bodhan Railway Station.

The total population of the village is 907 and it is made up of several communities of Caste Hindus; Scheduled Castes (138), and Muslims. The chief means of livelihood of the people is agriculture.

Shah Hussain Saheb urs is celebrated for one day on 16th *Azur* (October). 1,000 local devotees irrespective of caste or creed congregate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

3. Khandakurthi—Situated at a distance of 10 miles from Bodhan Railway Station.

The total population of the village is 2,100 and it is made up of several communities of Caste Hindus, Scheduled Castes (295). The chief means of their livelihood is agriculture

Srirama Navami is celebrated for a day on *Chaitra Suddha Navami* (March-April). 1,000 local people of all communities participate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

4 Neela—Situated at a distance of 8 miles from Bodhan Railway Station.

The total population of the village is 2,295 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Yadava, Padmasale, Chakali, Mangali, Boya, etc.; Scheduled Castes (322)—Mala, Madiga, etc., Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations

The temples of Rama, Anjaneya and Siva are the places of worship here.

Neelakanteswara uthsavam is celebrated for 5 days from *Magha Bahula Dasami* to *Amavasya* (January-February). This festival is being celebrated for the past 50 years and is of local significance. *Pujari* is a Brahmin of *Vasishta gotram* enjoying inam land. *Prasadam* is distributed to all and there is free feeding. *Jagaram* is observed

Srirama Navami is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). This is being celebrated for the past fifty years but is of local significance. *Pujari* is a Brahmin of *Koundinyasa gotram* enjoying inam land. There is free feeding for a day. *Jagaram* is observed

Hanumanjyanti is also celebrated for one day in *Chaitram* (March-April). *Prasadam* is distributed and free feeding is arranged

SOURCE: *Sri P. Govinda Reddy, Patwari, Neela*

5. Ranjal—Situated at a distance of about 5 miles from Yedpalle Railway Station and 6 miles from Bodhan.

The total population of the village is 5,293 and it is made up of several communities of Caste Hindus, Scheduled Castes (646). The chief means of livelihood of the people is agriculture.

Neelakanteswaraswamy festival is celebrated for a day on *Phalguna Bahula Ekadasi* (February-March). About 500 Hindus of the village congregate.

SOURCE: *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

6 Pegadpalle—Situated at a distance of 6 miles from Bodhan Railway Station

The total population of the village is 1,275 and it is made up of several communities of Caste Hindus, Scheduled Castes (137). The chief means of livelihood of the people is agriculture.

Blavan jatar is celebrated for one day on *Chaitra Suddha Purnima* (March–April). 400 local devotees of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

7 Salora—Situated at a distance of 5 miles from Bodhan Railway Station.

The total population of the village is 3,733 and it is made up of several communities of Caste Hindus; Scheduled Castes (458). The chief means of livelihood of the people is agriculture.

Rajeswaraswamy festival is celebrated for one day on *Chaitra Suddha Navami* (March–April). 300 devotees of all communities participate.

SOURCE *Statement of Fairs and Festivals furnished by Collector, Nizamabad*

8. Mandharna—Situated at a distance of 5 miles from Salora and about 10 miles from Bodhan Railway Station.

The total population of the village is 725 and it is made up of the following communities: Caste Hindus—Banjari, Kapu, Kammara, Lingayat, Kumari, Kamsali, Mangali, Golla, Kuruma, etc., Scheduled Castes (213)—Mala, Madiga, etc., and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Hanuman and Siva are the places of worship for Hindus while a Darga of Budan Peer with the tomb of the saint is the place of worship for both Muslims and Hindus in this village.

The story connected with the construction of the Darga is simple and is as follows. Fifty years

ago when a shepherd was grazing his sheep, an old man came to him and asked for water. After drinking the water, he asked the shepherd to construct a Darga for him and disappeared. The Darga was constructed accordingly and the tomb of the saint is looked upon as a place of worship.

Budan Peer urs is celebrated for a day in March–April. Police Patel and Mali Patel first sacrifice goats to the memory of the saint. The devotees take river bath and observe fasting. This *urs* is 50 years old. People from the nearby villages also participate in it. Kurumas are the chief patrons. 2,000 devotees local and from neighbouring villages congregate. *Pujari* is a Kuruma with hereditary rights. There is free feeding to Malas and Madigas by Kurumas.

A fair is held in this connection with a few shops selling eatables, lanterns, photos, books and clay and wooden toys. People from distant villages come here in bullock carts and on horse back. About 40% of the devotees would be women.

SOURCE: *An enumerator*

9 Bodhan—is the taluk headquarters and a terminal station of Nizamabad–Bodhan railway line of the South Central Railway.

“Podana is easily identified with Bodhan in the Nizamabad District of Hyderabad. This is a place with ancient associations, and an inscription of A. D. 1056, mentions the construction of a temple of Vishnu in that town by the Rastrakuta Indra III. Its location, taken along with the provenance of the three inscriptions of the Vemulavada Chalukyas, leaves little room for doubt that the centre of activity of the successors of Yuddhamalla I, if not of Yuddhamalla himself, must be located in the eastern half of Hyderabad known as Telingana, and Podana may be taken to mark a stage in this progress towards the east. Certain other facts tend to confirm this view. The Kollipura plates record a grant to a Saiva ascetic of Eleswara to the north of the celebrated mountain Srisaila in the Kurnool District. The temple of Aditya mentioned in the Vemulavada inscription and the land granted to it, both lay in Vemulavada itself, and in the Parbhani plates this city is expressly described as the *rajudham* (capital) of Arikesari III. It is almost certain that Vemulavada became the headquarters of this branch of the Chalukyas at an early stage, probably under Arikesari I. It is quite likely, therefore, that a little earlier, towards the end of his career, Yuddhamalla accepted a fief in the neighbourhood of Bodhan as a reward of his services to Dantidurga and that this territory subsequently became the base for the further achievements of the dynasty.”

There are indications that the place had a historical past with great Saivite influence. Around what is known as the fort area, there appeared to have been a fort with holes in the walls through which the invaders and marauders were shot with guns. A moat around the fort filled with water provided security to the fort. The fort had four gates on four sides. It is said that in the past the place went by the name Bahudhanyapuram (place of profuse grain) and Bahudhanapuram (place of prosperity).

The puranic legend is that it was Elachakrapuram where Bheema, second of the Pandavas, killed Bakasura. Kauravas, envious of the superior strength of Pandavas attempted to burn them in *Lakshagriha* (house constructed with lac for a night's sojourn of the Pandavas). Lord Krishna the protector of the Pandavas, knew the plot, and got dug a tunnel for Pandavas to escape. He desired them to spend a year in the disguise of Brahmins to allow the Kauravas to be under a false impression that they were burnt to ashes and to surprise them at the *swayamvaram* of Draupadi. They were thus living in this area begging food from door to door. There was an understanding between a Rakshasa named Bakasura and the residents of the place that the former should be supplied daily with a cart load of food, two he-buffaloes and a driver for his food lest he should indiscriminately harass the people of the village. When the turn came to the Brahmin family with whom the Pandavas were living they were in a dilemma as to who should become food for the Rakshasa. Bhima volunteered to drive the cart to the Rakshasa happy over the thought that he would enjoy the feast of a cart load of food. He reached the place fixed for the Rakshasa's daily feast and consumed the entire lot of food even before the Rakshasa came there. In the fight that ensued between them, Bhima killed the Rakshasa. In support of this legend, there is a temple of Bhima in the place and a locality which is believed to have been the spot where the Rakshasa received his daily ration. It is even now called *Rakkaspet Chekkuthalav* (Ekachakra-theertham) and Dharmatheertham, the pond named after Dharmaraju support the legend. The *Sivalingam* of which details are given below is believed to have been established by Dharmaraja.

The total population of the place is 33,178 and it is made up of the following communities: Caste

Hindus—Brahmin, Vaisya, Kapu, Kamma, Marwari, Lingayat, Chakali, Mangali, Kamsali, Scheduled Castes (3,540)—Mala, Madiga, etc., Scheduled Tribes (10)—Lambadi, Christians and Muslims. The chief means of their livelihood are agriculture, agricultural labour, trade, labour in sugar factory, and other traditional occupations. The Nizam Sugar Factory at Bodhan is one of the biggest sugar factories in Asia having an installed capacity of 3,750 tons of cane-crushing per day. It employs 2,400 workers in the factory and 15,000 workers on the farm. It produces one sixth of the total quantity of sugar manufactured in India. Inscriptions of the Rashtrakuta period can be seen in this town.

The Siva temple is an ancient and important one from the days of yore. The *Sivalingam* is believed to have been installed by Dharmaraja during his stay here in the disguise of Brahmin. The *lingam* is about two feet in height and $2\frac{1}{2}$ feet in diameter. It is made of black and shining stone with a massive *panwattam*. It is of recent excavation. In fact it appears that Hindus themselves voluntarily buried it under a huge mound of earth in order to save it from the Muslim invaders. The *lingam*, temple and the tower were completely buried under earth for years together and the subsequent generations took it to be a hillock, not of stone but of mud. One Sri Kota Ramireddy was very much impressed with the commanding elevation of this huge mound and desired to level it into rectangular form and have a park there. Sri Venkatrao, the local advocate who was then Chairman of the municipality permitted Sri Ramireddy to carry out his plan on his depositing thousand rupees as security for the due execution of the work and to cover the loss to Municipality, if any. Sri Ramireddy invested over two thousand rupees and began to level the top with a bulldozer. During the operation a big stone was thrown out and on examination, some curving was found on it. It could easily be seen that the stone must have formed part of the ceiling of a Hindu temple. The work was suspended temporarily when there was a change in the Chairmanship of the municipality. When Sri Venkatrao was reelected as the Chairman the work was renewed, more and more men were engaged, earth was slowly and carefully removed from the top. A decent and strong stone tower was unearthed with slight damage to the ceiling by the bulldozer. To the ecstasy of the people a smooth and clear top of a *Sivalingam* of shining

black stone was discovered. The *Sivalingam* and *panuvattam* were completely cleared and while removing the earth on all the sides, the four walls of the sanctum sanctorum and its entrance were discovered. The work was continued and the compact but strong sanctum sanctorum with walls, door, *lingam* and *panuvattam* and the *gopuram* were recovered. Devotees came forward with contributions and the local sugar factory contributed Rs 5,000 towards additions and improvements to the temple.

The temple of Sri Rama with the marble images of Rama, Lakshmana and Sita, Narasimhaswamy, Gopala Krishna and Bhavani are the other important places of worship for Hindus in this town. The Jamma Masjid and Darga of Syed Jalal Bukkas are the places of worship for the Muslims.

Sivaratri is celebrated for one day on *Magha Bahu'a Chaturdasi* (January-February). Fasting and *jaganana* are observed. Cocoanuts, flowers and fruits are offered. This is being celebrated for the past six years and is confined to this and neighbouring villages. Sri Venkatarao is the trustee for the temple and he conducts festival with public subscriptions. 10,000 Hindu local and from the neighbouring villages congregate. *Pujaris* are Brahmmins.

A fair is held in this connection for 3 days near the temple with a few shops selling eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys.

Pandals are erected. *Harikathas* and music performances are arranged which afford entertainment to the visitors.

Gopala Krishna uthsavam is celebrated for one day on *Shavana Suddha Dasami* (July-August). A congregation of about 500 local people of all communities witness the celebrations.

Bhavani jatara celebrated for a day on *Asviniya Suddha Pancham*. (September-October) with the local congregation. *Mian Masum Saheb urs* celebrated for a day on 4th *Moharram* are yet another festivals of the town.

Syed Jalal Bukkar urs is celebrated for 2 days from 15th *Safar*. 2,000 devotees local and from the neighbouring villages congregate. All communities participate.

- SOURCE 1. *Sri Desai Nageswara Rao, Sanitary Inspector, Bodhan*
 2. *Places of Interest in Andhra Pradesh, published by the Information and Public Relations Department, Hyderabad*
 3. *List of Urus, Melas, Jathas in H. E. H. the Nizam's Dominions, by Sri Mazhar Hussain*

10 Ambam— Situated at a distance of 8 miles from Bodhan Railway Station.

The total population of the village is 1,038 and it is made up of the following communities. Caste Hindus - Perika, Golla, Gundla, Vaisya, Lingayat, Kummari, Kuruma, Tenugu, Scheduled Castes (221) — Mala, Madiga. The chief means of livelihood of the people are agriculture, agricultural labour, trade, fishing, sheep-rearing and other traditional occupations.

Gajjalamma temple with Her awe-inspiring wooden image in feminine form beautifully painted with colours and Mahalakshmi temple are the places of worship in this village. Hanuman and Vighneswara are also worshipped.

Gajjalamma uthsavam is celebrated for the welfare of the village for 2 days on *Kartika Suddha Purnima* and *Bahula Padyami* (October-November). *Jatara* and *aradhana* are celebrated on the first and second days respectively. Deity is taken in a procession on the second day on a wooden chariot to the temple of Anjaneyaswamy. Fasting is observed. Fowls and sheep are sacrificed to the deity. This is an ancient festival confined to this and a few nearby villages. The villagers are the patrons. Devotees of all communities local and from neighbouring villages congregate. There is no specific *pujari*.

A fair is held in this connection on the second day of *aradhana* in an area of about 400 sq. yards. Traders come from the nearby villages like Kotagiri and Rudrur. Eatables, utensils, lanterns, mirrors, combs, pictures, toys and clothes are sold.

SOURCE · *Sri D. Lakshminarahari, Teacher, Government Elementary School, Ambam*

11. Jankampet— is a Railway Station on Kacheguda-Manmad metre gauge of the South central Railway.

The total population of the village is 2,305 and it is made up of several communities of Caste Hindus, Scheduled Castes (330). The chief means of livelihood of the people is agriculture

Narasimhaswamy festival is celebrated for 2 days on *Magha Bahula Chaturdasi* and *Amavasya* (January-February) 2,000 people of all communities local and from neighbouring villages congregate.

A few shops are opened in this connection by the local tradesmen.

Tahar Saheb urs is celebrated for a day on 5th *Khurdad*, i. e., *Chaitra Suddha Padyami* (March-April). Local people of all communities participate.

SOURCE 1 *Statement of Fairs and Festivals furnished by Tahsildar, Bodhan*
2 *List of Melas, Ursus, Jataras, etc, in H E H Nizam's Dominions by Mazhar Hussain*

12. Pedda Thana (Thana Kalan)—Situated at a distance of 3 miles from Jankampet Railway Station.

The total population of the village is 2,905 and it is made up of several communities of Caste Hindus; Scheduled Castes (704), and Muslims. The chief means of livelihood of the people is agriculture

Shah Fareed Saheb urs is celebrated for a day on 27th *Safar*. 200 local devotees of all communities participate

SOURCE: *List of Ursus, Melas, Jataras, etc, in H E H Nizam's Dominions by Mazhar Hussain*

13. Kurnapalle—Situated at a distance of 6 miles from Bodhan Railway Station

The total population of the village is 1,894 and it is made up of the several communities of Caste Hindus, Scheduled Castes (205), and Muslims. The chief means of livelihood of the people is agriculture.

Mahadev jatara is celebrated for one day on *Magha Bahula Vidiya* (January-February). 500 local people of all communities participate.

Syed Habib Saheb urs is celebrated for one day on the 30th *Zeekhad* and the saint is worshipped 300 local people of all communities congregate.

SOURCE . 1 *Statement of Fairs and Festivals furnished by Tahsildar, Bodhan*
2 *List of Ursus, Melas, Jataras, etc, in the H. E. H Nizam's Dominions by Mazhar Hussain*

14 Mosra—Situated at a distance of 7 miles from Bodhan Railway Station

The total population of the village is 3,979 and it is made up of the following communities: Caste Hindus—Brahmin, Vaisya, Kamma, Reddy, Kapu, Vaddera, Tenugu, Lambadi, etc, Scheduled Castes (339)—Mala, Madiga; Christians and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Srirama temple to the north of the village with the marble images of Rama, Sita, Lakshmana and Anjaneya, and the brass images which are taken in procession, the temples of Hanuman, Mysamma, Pochamma, a church and a mosque are the places of worship.

Srirama Navami is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). Festival arrangements are made 4 days in advance. *Srirama jayanti* on *Navami*, procession on *Dasami*, *kalyanam* on *Ekadasi* and *rathotsavam* on *Purnima* are the main functions. *Bhajans*, *harathis* and *pujas* are performed on the remaining days. Cocoanuts, fruits, flowers and money are offered. The people decorate their houses, wear new clothes and observe fasting. This festival is being celebrated for the past 15 years and is confined to this and the nearby villages. The chief patrons and followers are Vaisyas, Kapus and Kammas. About 5,000 devotees local and from the neighbouring villages, like Chandur, Chintagunta, Kothapet, Amdapur, Kornapalle, Muthakunta, Govoor etc., congregate irrespective of caste or creed. *Pujari* is Narasimhachari, a Vaishnava of Sandilya gotram. *Prasadam* is distributed to all and there is free feeding for a day during the period

A fair is held in this connection near the temple in an area of 3 acres for the past 15 years. About 5,000 people, local and from distant places congregate. Eatables, utensils, lanterns, mirrors and combs, Ayurvedic medicines, pictures and photos, clothes, toys, etc, are sold.

Special pandals are erected. Dramas, swings, gambling and lottery afford entertainment to the visitors. Competitions in wrestling are held and the winners are awarded prizes by collecting money from the villagers. People of the neighbouring Maharashtra State also participate. Carts are decorated and taken round the temple 5 times. Prizes are distributed to the best decorated carts.

SOURCE 1. *Sri D. V. Madhusudan, Teacher, Mosra*
2. *Sri G. S. Ramachandra Rao, Village Level Worker, Mosra*

15 Sangam—Situated at a distance of 4 miles from Bodhan Railway Station. This is the place of confluence of 3 small tributaries and hence it is called Sangam.

The total population of the village is 1,033 and it is made up of the following communities: Caste Hindus—Kapu, Goundla, Gundla, Scheduled Castes (174)—Mala, Madiga, and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The tomb of Syed Hazı Mian, a saint, is worshipped in a *darga*.

Syed Hazı Mian urs (Hazı Syed Sarvare Mugdum) is celebrated for three days from 30th *Zeehad*. *Agarbathis* (pastils) and sugar are offered. *Jagarana* is observed. Muslim saints attend the *urs*. All the villagers give 4 *manikas* of rice to the *fakirs*. This is being celebrated for the past 100 years and about 200 local devotees of all communities participate.

SOURCE 1. *Sri Sattarah, Teacher, Sangam*
2. *List of Ursus, Melas, Jattras, etc., in H. E. H. Nizam's Dominions by Mazhar Hussain*

16 Rudroor—Situated at a distance of one mile from the Nizamabad—Nizamsagar motor road and 6 miles from Bodhan Railway Station. Formerly there was a deity Rudrangı in this village. Hence it is called Rudrur.

“There is an Agricultural Research Station at Rudrur. It celebrated its silver jubilee on 2nd

December 1958. This station started in 1931 is engaged in conducting research on variety of agricultural problems with special emphasis on sugarcane and paddy, the two main crops grown under the Nizamsagar project area. The farm area under the station is 149 acres.”

The total population of the village is 5,670 and it is made up of the following communities: Caste Hindus—Brahmin, Fishermen, Kapu, Golla, Avusula, Kammara, Vadla, Kummari, Medara, etc., Scheduled Castes (453)—Mala, Madiga, Muslims and Christians. The chief means of their livelihood are agriculture, agricultural labour, trade and employment.

Venkateswaraswamy temple with His image in human form, Vitaleswaraswamy temple, and a mosque are the places of worship in this village.

Venkateswaraswamy uthsavam is celebrated for two days on *Varsakha Suddha Purnima* and *Bahula Padyami* (March–April). Fasting is observed by some and many enjoy feasting. The local Hindus congregate. Sathanı is the *pujari*. *Prasadam* is distributed to all.

Vitaleswaraswamy uthsavam is celebrated from *Kartika Suddha Dasami* to *Purnima* (October–November).

Village deity Yellamma is worshipped in a hut in the form of an image made out of cow dung. It is however well painted and tastefully decorated. *Nawedyam* is offered during *Dasara*.

SOURCE 1. *Sri V. Raghavarah, Teacher, Rudroor*
2. *Sri V. Subbaraya Sastry, Headmaster, Rudroor*
3. *Places of Interest in Andhra Pradesh, published by Information & Public Relations Department, Andhra Pradesh*

17. Rajkoor—Situated at a distance of 5 miles from Bodhan Railway Station.

The total population of the village is 1,631 and it is made up of several communities of Caste Hindus; Scheduled Castes (254), Scheduled Tribes (2), and Muslims. The chief means of livelihood of the people is agriculture.

1. *Places of Interest in Andhra Pradesh*, published by Director of Information and Public Relations Department, Andhra Pradesh

Raval Saheb Malik urs is celebrated for one day in *Zilhaj*. 1,000 local devotees of all communities participate.

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

18. Kotgir—Situated at a distance of 7 miles from Bodhan Railway Station.

The total population of the village is 5 883 and it is made up of several communities of Caste Hindus; Scheduled Castes (451), and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Vitaleswaraswamy temple, Nagareswaraswamy temple, Manikya Prabhu temple, 7 *bhajan* mandirs and 4 mosques are the places of worship in this village.

Panduranga bhajans are performed in Vitaleswaraswamy temple, twice a year for 5 days from *artikaK Suddha Ekadas* to *Purnima* (October–November) and in *Ashadam* (June–July) Fasting is observed. The local Hindus congregate. Shivu Sakaram is the *pujari*.

Dundul Mia jatara is celebrated by the Muslims for one day. 2,000 devotees of all communities from this and the neighbouring villages within a radius of 10 miles congregate. A few shops are raised for the occasion to sell eatables and toys, etc.

SOURCE : *Sri K V. Subba Reddy, Teacher, Kotgir*

19. Pothangal—Situated at a distance of about 10 miles from Bodhan Railway Station.

The total population of the village is 3,710 and it is made up of several communities of Caste Hindus, and Scheduled Castes (317). The chief means of livelihood of the people is agriculture.

Lingamayya jatara is celebrated for a day in *Bhadrapadam* (August–September) 10,000 devotees local and from distant places also congregate irrespective of caste or creed.

SOURCE : *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

20. Kallur—Situated at a distance of 3 miles from Bodhan—Pothangal motor route and 12 miles from Bodhan.

The total population of the village is 1,090 and it is made up of the following communities : Caste Hindus—Motati Kapu, Padmasale, Kammara, Vadrangi, Kamsali, Tenugu, Vaisva, Golla, Lingayat, Scheduled Castes (182)—Mala, Madiga; and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Lakshamma, Gajjelamma, Pochamma and Hanuman with the stone image in human form are the places of worship in this village.

Hanuman jayanti uthsavam is celebrated for a day on *Chaitra Suddha Purnima* (March–April). Coconuts and *naivedyam* are offered. *Bhajan* is performed in the night. It is being celebrated for the past 25 years and confined to the nearby villages. The villagers are the patrons. 800 devotees local and from the neighbouring villages congregate. All communities participate. *Pujari* is a Jangam. *Prasadam* is distributed to all. On *Chaitra Suddha Padyami* (March–April) community dinner is arranged.

A fair is held since 20 years in this connection for one day near the temple. 800 people of this and the surrounding villages congregate. Eatables, utensils, lanterns, mirrors and combs, Ayurvedic medicines, pictures, photos, cloth, clothes, animals and toys are sold.

Ganapathi uthsavam is celebrated for 15 days from *Badrapada Suddha Padyami* to *Purnima* (August–September). Coconuts are offered. This festival is just a year old and the local Hindus participate. Kapus, Vaisyas and Lingayats are the patrons. *Prasadam* is distributed to all. *Harikatha* is arranged to entertain the visitors.

River bath is taken and fasting and *jagarana* are observed during *Sivaratri*.

SOURCE : 1 *Sri D. Krishna, Teacher, Government Primary School, Kallur*

2 *Sri Narayan, Assistant Teacher, Kallur*

21. Varni—Situated at a distance of 8 miles from Jankampet Railway Station.

The total population of the village is 3,842 and it is made up of several communities of Caste Hindus; Scheduled Castes (287). The chief means of their livelihood is agriculture.

Veerabhadraswamy festival is celebrated for one day on *Phalguna Bahula Ekadasī* (February-March). 300 local devotees congregate irrespective of caste or creed.

SOURCE *Statement of Fairs and Festivals furnished by Superintendent of Police, Nizamabad*

22 Govoor — Situated at a distance of 3 furlongs from a bus stage on Nizamabad—Bodhan bus route and 7 miles from Bodhan Railway Station. A Jagirdar is believed to have founded this village.

The total population of the village is 1,682 and it is made up of the following communities : Caste Hindus—Brahmin, Vaisya, Kapu, Reddy, Bestha, Tenugu, Scheduled Castes (327) — Mala, Madiga; and Muslims. The chief means of their livelihood are agriculture, trade and other traditional occupations

Temples of Rama and Hanuman are the places of worship.

Srirama Navami uthsavam is celebrated for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April) on a grand scale. Festival arrangements are made fifteen days in advance. Vows are fulfilled

and offerings are made by the devotees. This is an ancient festival confined to this village. The patrons are the villagers. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all and there is free feeding. *Puranam* and *harikatha kala-kshepams* are arranged in the evenings during the *uthsavam*.

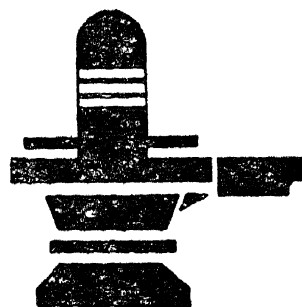
Devotees take river bath and observe fasting and *jagaram* during the period.

Jatara at Hanuman temple is celebrated for a day during the *uthsavam*.

Vighneswara puja is performed on *Bhadrapada Suddha Chaviti* (September-October). The Lord is taken in a procession to a nearby tank and is immersed in the water. This is confined to the village. The festival is celebrated by collecting subscriptions from the villagers. Local Hindus congregate

Sri Narasimha jayanti, *Nagula Panchami* and *Hanuman jayanti* are also celebrated.

SOURCE. 1. *Sri P. Yadagiri Sarma, Teacher, Govoor*
2. *Statement of Fairs & Festivals furnished by Superintendent of Police, Nizamabad*



APPENDICES

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN NIZAMABAD DISTRICT

S. No.	Name of the festival	Tidhi in Telugu month	Corresponding English Month
(1)	(2)	(3)	(4)

HINDU FESTIVALS

1	<i>Ugadi</i> (Telugu New Year's Day)	<i>Chaitra Suddha Padyami</i> . ..	March—April
2	<i>Sri Rama Navami</i>	<i>Chaitra Suddha Navami</i> .. .	March—April
3	<i>Nagula Chaviti</i> ...	<i>Sravana Suddha Chaviti</i> . .	July—August
4	<i>Varalakshmi Vratam</i> .	2nd Friday in <i>Sravanam</i> . ..	July—August
5	<i>Sri Krishna Jayanti</i> .	<i>Sravana Bahula Ashtami</i> . ..	July—August
6	<i>Vinayaka Chaviti</i> .	<i>Bhadrapada Suddha Chaviti</i> ..	August—September
7	<i>Mahalaya Amavasya</i>	<i>Bhadrapada Amavasya</i> .	September—October
		(New Moon Day) . .	
8	<i>Dasara</i> .	<i>Asvinyuja Suddha Padyami to Dasm</i>	September—October
9	<i>Deepavali</i>	<i>Asvinyuja Bahula Chaturdasi to Amavasya</i> .	September—October
10	<i>Dhanalakshmi Puja</i>	... <i>Asvinyuja Bahula Amavasya</i> .. .	September—October
11	<i>Subrahmanya Shashti</i> ..	... <i>Margasira Suddha Shashti</i> .. .	November—December
12	<i>Sankranti</i> .	... <i>Pushyam (Makara Sankaramanam)</i> ...	13th to 15th January
13	<i>Bhishma Ekadasi</i> . ...	.. <i>Magha Suddha Ekadasi</i>	January—February
14	<i>Maha Sivaratri</i> ... .	... <i>Magha Bahula Chaturdasi</i>	January—February
15	<i>Kamadahanam</i> .. ..	. <i>Phalguna Suddha Triodasi</i>	February—March
16	<i>Holi</i> ... .	.. <i>Phalguna Suddha Purnima</i> .	February—March
		(Full Moon Day) .. .	

MUSLIM FESTIVALS

			Date in Muslim month (Hijri)
1	<i>Ramzan (Id-ul-Fitr)</i> . .	... 1st day of <i>Shavval</i>	
2	<i>Bakrid</i> ... .	. 10th of <i>Zilhaj</i>	
3	<i>Moharram</i> .. .	.. 10th of <i>Moharram</i>	
4	<i>Milad-un-Nabi</i> .. .	.. 12th of <i>Rabi-ul-Awwal</i>	
5	<i>Peer-e-Dastagiri</i> . .	. 11th of <i>Rabi-us-Sani</i>	
6	<i>Shab-e-Barat</i> .. .	. 11th of <i>Shahban</i>	

CHRISTIAN FESTIVALS

DATE IN ENGLISH MONTH

1	New Year's Day . .	.. ..	1st January
2	Good Friday . . .	.. ..	On a Friday in April
3	Christmas . . .	.. ..	25th December

NOTE,—In addition to the above festivals, the National festivals viz, (1) Republic Day, (26th January), (2) Independence Day, (15th August) and (3) Gandhi Jayanti (2nd October) are celebrated in Nizamabad District.

COMMON HINDU FESTIVALS

1. **Ugadi**— (Telugu New Year's Day) is celebrated on *Chaitra Suddha Padyami* (March-April) by every Hindu Andhra whether rich or poor. As it is the supposed anniversary of the creation or the first day of the Satya Yuga¹ great sanctity is attached to this festival. This is a great day of joy and happiness, concord, affection and goodwill. There is a strong belief that this day's happenings forebode and colour the course of events in the entire year ahead. People naturally like pleasant things to happen to them on this day so that they may be happy throughout the year. Hence they take care to keep themselves and others in a happy mood on the Ugadi day. A child's demand, reasonable or unreasonable is met though grudgingly lest the family should be burdened with a weeping child throughout the year. Every effort is made to avoid tears and sad thoughts on this day. A sincere attempt is made to maintain a clean mind free from foul thoughts and ill-will towards others.

The years in Telugu calendar are not mere numbers like 1961, 1962, etc., with no significance and no end. They recur in a cycle of sixty (60) years and the year's possibilities can be foreseen with reference to its performance in the past cycles. They have specific names indicating something pleasant (*Subhakruthu*), anger (*Krodhi*), disgrace, defeat or disappointment (*Prabhava*), enmity (*Virodhi*) and so on. Why and how this cycle and the names are fixed is a topic for research for generations. Whatever be the indication of the name of the New Year, it must be properly invited and inaugurated. All that the people can do is to be happy and thankful to the Lord when a year like *Subhakruthu* arrives or be cautious and pray to the Lord for his protection when a year like *Parabhava* comes.

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special messages from religious and political leaders and special radio programmes. Everyone everywhere and every thing is made to appear happy and joyful.

All persons get up early in the morning, clean the houses, decorate the floor inside the house and

in front with *rangavalli* (ornamental lines, figures and designs drawn with chunnam or rice flour) take oil bath and generally put on new clothes except the poor class. One custom special in the district is the hoisting of a flag in temples on the morning of the New Year's day. At home, they decorate a small stick with silk clothes and place a small vessel on its top mouth downwards, decorate it with *vibhuti*, *pasupu* and *kumkum*, call it as the *kalasam* of the day, worship it and offer fruits and sweets. It need hardly be said that Ugadi is the festival of villagers. The housewives in the villages get up early in the morning and commence cooking sweets and side dishes. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bakshyam* or other sweets, the special preparation called *Ugadi Pachchadi* or *chedu* or *gojju* is tasted by everyone before taking the first morsel of the day. Generally it is a semi-liquid preparation with new tamarind, fresh mango, water, new jaggery or sugar and certain condiments, the chief ingredient being the petals of fresh margosa flowers. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys. In some places hotels serve a little of this *vepapasadam* before serving the menu ordered.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than 10 O'clock in the morning and men and women commence their own sports, games and competitions. Whereas cards and other competitions are the pastimes of the men, the women folk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

Panchanga Sravanam in the evening is universally observed by the rich and poor alike in all towns.

¹ Yuga is an age, especially a sub-division of the life of Universe. The first is called *Kritayuga* (*Satya-yuga*) to which the Hindus assign 1,728,000 years. The second called *Treta-yuga* lasted about 1,296,000 years. The third called *Dwapara-yuga* lasted about 864,000 years, and the last in which we are now living is called *Kali-yuga* or the age of Misery. It is expected to last for about 432,000 years.

and villages. Hindus gather in temples, in towns and at the *rachchakatta* or *rachchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the *purohit*. The general influence of the planets during the New Year over the local Gods, men, cattle, crops, diseases, etc., and on particular individuals are given out by the *purohit*. The presiding deity during the year over wind, rain, crops, cattle, health, etc., are also announced together with the effects and percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepams* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

The New Year's Day has a special significance for the village ryot. He inaugurates the annual cultivation by ploughing five or nine rounds in his fields, either on the first day or the day advised by the village *purohit* to be auspicious according to one's name. At times this is prolonged till *Eruwaka Purnima*, i. e., *Ashadha Suddha Purnima* (June-July). The yoke and the plough and the bulls are worshipped after applying *vibhuthi*, turmeric and vermilion and a cocoanut is broken either at the house or in the field.

2. Sri Rama Navami is celebrated on *Chaitra Suddha Navami* (March-April). Sri Rama, the God King was born to Dasaratha, the King of Ayodhya, on the ninth lunar day in the bright fortnight of the month *Chaitra* (March-April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. Rama as an ideal son, Bharatha and Lakshmana as ideal brothers, Sita as an ideal wife are immortalised in the following :

“రామువంటి కొడుకు, భరత సౌమిత్రిులవంటి తమ్ములు,
Ramuvanti Koduku, Bharatha Soumitrula vanti Thammulu
సీతవంటి భార్య
Sita vanti bharya,
వసుధ యెందును, లేరు లేరంచు
Vasudha yendunu, leru leranchu
ముందు యుగంబుల పురుషులు తలయూపవలదే
Mundu Yugambula purushulu thalayupavalade
ఆ రీతి వారు నడచుకొనవలదే
Areethi varu nadachu kona valade ”

On this day Sri Rama and his consort Sita and his brothers Lakshmana, Bharatha, Shathrugna and his devoted Bhaktha Anjaneya are invoked. Sita

and Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and other well to do families among the Hindus. Fast during the day by several people and *jagarana* during the night by some are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Sri Rama is celebrated and his image or picture is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavities. In the evenings distribution of *panakam* and *panneram* in Sri Rama temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day, i. e., on *Dasami* there is *anna santharpana* (community feeding) in Sri Rama temples. In the houses also feasts are arranged. In some centres the celebrations commence on *Chaitra Suddha Padyami* held and *pattabhishekam* being on *Navami* conclude on *Purnima* with car festival.

There is not generally any family that does not prepare *panakam* and *vadapappu* and that does not break a cocoanut in the nearest Sri Rama or Hanuman temple. The poor have a feeling of festivity and sacredness of the day and observe it with sincere devotion to Lord Rama contending themselves by attending the *kalyanothsavam*, procession or *harkathas*. In some places there is free distribution of *vadapappu* and *panakam* on *Ekadasi* besides free feeding on a decent scale on *Dwadasi*. There will be procession of Sri Rama, sometimes accompanied by music and fireworks.

Lord Rama was born on *Chaitra Suddha Navami* (March-April) and it is appropriate that His birth day anniversary should be celebrated that day. Great importance is attached to Sita Rama *Kalyanam*. Ramadas is the standing example to be followed. It is that great devotee of Sri Rama who suffered twelve years' imprisonment as a test for his devotion towards Sri Rama and set an example. Just before Ramavathara, violence and counter violence were rampant disfiguring the earth with blood. The destruction of Kartha Veeryarjuna, the *hathya* (killing) of Jamadagni by a power blinded king and the revenge of Jamadagni's son Parasurama who massacred the kingly line twentyone times, the autrocities of Ravana created a terror in the minds of *sadhus* and *sajjanas* (peace loving and good natured persons). They anxiously prayed for a *satwagunayuktha shakthi* to establish *santi* (peace) by destroying the *thamogunayutha rakshasa*, Ravana. *Rajogunayutha* Janaka played his

part in the noble task by giving Sita in marriage to Rama who was incarnation of Vishnu. But for this alliance of Sri Rama and Sita, the destruction of Ravana could not have been possible. Lord Rama exhibited His prowess by breaking the bow of Lord Siva a symbol of *rajas* (రాజ = combination of *satwa* and *thmas*). He then married Sita, the symbol of *satwa* in order to establish *santhi*, *sathyam* and *ahimsa* (peace, truth and non-violence).

In Nizamabad district Srirama Navami is invariably inaugurated on *Chaitra Suddha Padyami* (March-April), i.e. the Telugu New Year's Day and continues up to *Navami*. Though the festival is not celebrated on a large scale in the district in general it is a very popular festival, even among the poor villagers. At Bodhan and Nizamabad the celebration is on a large scale.

3. **Nagula Chavithi** is observed either on *Sravana Suddha Chaviti* (July-August) or *Karthika Suddha Chaviti* (October - November). A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, a part of which consists in offering milk to snakes with the object of propitiating them. In this district it is performed only in *Sravanam* both on *Chaviti* and on *Panchami*. The observance in this district differs in more than one respect from that in other districts. In fact it is known more as Nagula Panchami than as Nagula Chaviti. On *Chaviti* nine small *nagulu* (cobras) are prepared with earth generally black cotton soil, placed on a clean plank and are worshipped with *pasupu*, *kumkum*, flowers and tiny silver eyes and hoods and finally bathed in fresh cow's milk. They fast the whole day.

On the next day they go to the ant-hills, worship them with flowers, *pasupu*, *kumkum* and tiny silver eyes and hoods, pour fresh cow's milk into the ant-hill, break cocoanuts, offer fruits, *chalimidi*, etc. and do *pradakshinams* to the ant-hill. The practice of taking earth of the ant-hill home and drawing cobras on the walls is not known in this district. The practice of sisters offering this earth in the name of *puttabangaru* to brothers is also unknown. Only a little earth is taken and applied to persons who suffer from skin-diseases or ear-trouble. One practice peculiar to this Nizamabad district is that *jonna pelalu* (cholum fried and puffed) is prepared in every family, offered to *Nagulu* and the ant-hill and preserved till Vinayaka Chaviti. It is this *pelalu* that are taken by those who happen to see the

moon on Vinayaka Chaviti in order to safe-guard themselves against the evil effects of the sight of the Moon that day.

This festival is celebrated by one and all both in towns and villages on a modest scale, the poor classes contending themselves with a salutation to an ant-hill that is worshipped by some one else.

Gonds in this district generally reside in the forest-areas and they perform Nagapuja on a big scale and on several festive occasions. Nagula Panchami is a very important festival for them. All that they could claim their best in food, clothing and enjoyment is reserved for this occasion. Wheat *payasam* and rice pudding are inevitable preparations and they are eaten together. Just as in several other communities and during most of the festivals special items of food appear to be the main criterion of a festival in this district. It is much more so in the case of backward hill tribes.

4. **Varalakshmi Vratam** is celebrated on a Friday in *Sravanam* (July-August), generally on the Friday preceding the Full Moon Day for prosperity and for begetting worthy children based on the following legend. A Brahmin woman by name Padmavathi in the Kosala Kingdom was very pious, dutiful to her husband, hospitable to the sick, poor and needy. Goddess Varalakshmi appeared before her in a dream and ordained her to observe the *Varalakshmi vratam* on the Friday preceding the Full Moon Day in *Sravanam*. Accordingly she performed the *vratam* obtaining the permission of her husband. The *mutharduas* get up before sunrise and bathe in the nearby river or tank or well, clean the puja room and prepare a spot for the worship, smearing cow dung paste over it. The spot is decorated with *muggu* (designs with flour on the borders and the centres). Over the central design a measure of rice is heaped and a *kalasam* is kept over it. A small bamboo *mantapam* covers the whole spot. *Varamahalakshmi* is invoked with *mantrams* and worshipped with flowers and *navedyam* of nine varieties of preparations and the following *dhyanam*.

“వందే లక్ష్మీం, పరశివమయీం శుద్ధ జాంబూ సదాభాం
Vande Lakshmi parashivamayim suddha Jamboosdaabham
తేజోరూపాం కనకవననాం స్వర్ణ భూషోజ్వలాంగీం
Thejorupam kanakavasanam swarna bhushojwalangeem
బీజాపూరం కనక కలశం హేమపద్మం దదానాం
Bejapuram kanaka kalasam hemapadmam dadhanam

మాన్వాం శక్తిం సర్వల జననీం విష్ణు వామాంక

Manvam shaktim sakala Jananem Vishnu vamanka
సంస్థాం"
samstham

They wear nine rounds of saffron coloured thread to their right wrists. *Mulhardivas* (women in married status) are invited, *harathi* is offered, flowers and *thambulam* are distributed. *Vayanams* are given to a few Brahmin ladies, keeping in a new winnow, fruits, flowers, *thambulam*, *dakshina*, new clothes and the nine varieties of preparations at the rate of twelve each and covering all with another new winnow. The festival is confined to Brahmins and well to do Vaisyas. A few Veera Saiva and non-Brahmin families also observe it as an annual festival on one of these Fridays, based on a different legend, with slight modifications. The legend is that Veera Simha, the King of Maghada prayed Lord Siva to save his subjects from pests and famine. Lord Siva appeared before him in a dream and advised him about the efficacy of *Sravana Sukra-Vara Vratam* and ordained that the king, his queen, children and all the subjects should perform the *vrata*. The observance resulted in relief and subsequent prosperity to the kingdom. In some cases puja and *navedyam* are offered not to the *kalasam* at home but to the Sivalingam in a temple. The following is the *dhyanam* adopted by this group of worshippers.

“నమస్తే నమస్తే మహాదేవ శంభో

“Namasthe namasthe Mahadeva Sambho

నమస్తే నమస్తే ప్రసన్నైకబంధో

Namasthe namasthe prasannaikabandho

నమస్తే నమస్తే దయాసారసింధో

Namasthe namasthe dayasarasindho

నమస్తే నమస్తే మహేశః

Namasthe namasthe Mahesaha

శివాయ విష్ణురూపాయ శివ రూపాయ విష్ణవే

Sivaya Vishnurupaya Sivarupaya Vishnuve

శివస్య హృదయం విష్ణుద్విష్టోస్య హృదయగుం శివహః

Sivaya hrudayam Vishnurvishnosha hrudayagum Sivaha

యథా శివమయో విష్ణు ఏవం విష్ణు మహేశ్వరం

Yadha Sivamayo Vishnu yevam Vishnu Maheswaram

యథాంతరం నపశ్యామి తథామే స్వస్తి రాయుషే

Yadhantharam napasyami thadhame svasthi rayushe".

The concerned legends recited and listened to.

5. **Sri Krishna Jayanthi** is celebrated on *Sravana Bahula Ashtami* and *Navami* (July-August). The first day is Lord Krishna's birth day. Sri Maha Vishnu took this as his eighth incarnation of His 10 *avathars*.

According to Bhagavatha Purana, Kamsa, a demon, vowed to kill all the children born of his sister Devaki, because he was told that his destroyer would be born of her. Accordingly, he imprisoned his sister Devaki and her husband Vasudeva and kept strict vigilance over them. When Krishna was born, Devaki immediately after her accouchement fell asleep and a general torpor seized all the guards at the prison, due to the spell known as *Yogamaya*¹ of Sri Krishna. During her sleep her husband, Vasudeva, carried away the new born baby from the prison where it was born to the house of Yasoda, with the wife of Nanda, on the otherside of the river Yamuna and from there brought a female child which he placed by the side of his sleeping wife. The serpent King Vasuki followed Vasudeva across Yamuna, with his hood opened out to protect the infant God from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born during the night. The general observance is to fast the whole day. His decorated image of His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The following evening there is a procession of the Lord and in every street of this and other important towns there is a celebration of *utlu*, i.e., two vertical poles erected on either side of a road, a horizontal bamboo is tied across and a pulley is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utlu*. As the competitors try to catch, the *utlu* is pulled up and coloured water thrown on their faces. This function is

1. *Yogamaya* is personified delusion. the great illusory energy of Vishnu, by whom, the whole world is deluded. In the Markandeya Purana she appears as Durga, but in the Vishnu Purana as Vaishnavi.

organised almost in every street of the town through which the procession of the God passes. Even in the towns though all the Hindus participate in the procession, only the Vaishnavites and a few of the other Hindus fast. In the villages one or two members in the Vaishnavite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held within the temple only. In villages *va yanams* are given to the Brahmin *purohuts* and jacket clothes to Brahmin *muthaiduvas*. *Vayanam* is a day's ration, complete in itself with tamarind, salt and all kept in a new winnow and offered to a *purohit*. This festival is observed in towns and in a few villages in the district. It is observed by all on a modest scale, with simple devotion and a feeling of festivity.

6. **Vinayaka Chaviti** is a common Hindu festival celebrated by the rich and the poor of Hindu community, the scale of celebrations depending on the social status of the family. This is celebrated on the fourth day of the birth fortnight in the month of *Bhadrapadam* (August-September).

Ganesa is the Hindu God of wisdom. All sacrifices and religious ceremonies, all serious compositions in writing and all worldly affairs of importance are begun by all Hindus with an invocation to Ganesa, a word composed of *isa*, the governor or leader, and *gana*, a company (of deities). He is represented as a short fat figure of yellow or red colour having four hands and the head of an elephant with a single tusk. He is the son of Parvati, who is supposed to have formed him from the scurf of her body. There are many versions to account for the formation of his head, one of which is that Siva beheaded him for disobeying his orders but was requested to restore him to life, which was done only by the addition of a sleeping elephant's head. He is represented as riding a rat. He is the remover of all *vighnams* (obstacles) and is one of the most popular of Hindu deities. He is the patron of learning and is said to have written the Mahabharata to the dictation of the sage Vyasa. The Ganesa or Vinayaka Chaturdhi is observed in commemoration of the birth day of Ganesa.

Except the poorer classes, each house worships an earthen image of Lord Ganesa (Ganapathi) in

their house. It is also a practice to have *darshan* of at least 5 such images. Special preparations such as *undrallu*, *kudumulu* that are supposed to be the favorites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well or tank, worshipped there and immersed in water. All Hindus under a superstitious belief avoid seeing the moon that day, to safeguard themselves against unmerited accusations during the subsequent twelve months. If by chance, they see the Moon they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk. By doing so they are supposed to be absolved of the evil consequences of seeing the Moon.

In Nizamabad district, though the festival does not rank with Dasara or Deepavali, the duration of celebrations and the popular enthusiasm mark it as a much awaited festival. In towns and villages both rich and poor keep an image of Ganapathi made of clay and worship it. The celebrations are spread over a period of eleven days, i.e., from *Chaviti* to *Chaturdasi* and it is prolonged to fifteen days or even 21 days in important centres of big towns. Special and different offerings are made to the idol throughout the period, *undrallu* being prominent on *Chaviti*. *Harikathas* and recitals of the story of Samanthakamani are the programmes of entertainment during nights. The idol is taken in a procession on a decorated motor vehicle and immersed in the nearby tank, river or well on the last day.

Practically as a substitute for reciting or listening the story of Sathrajit to counteract the evil effects of seeing the Moon on Vinayaka Chaviti there is a practice of eating *pelalu* of cholum (puffed-cholum) prepared during Nagula Panchami and preserved for the purpose till this day. "Kamareddy Ganapathi uthsavam" has become popular and well-known in the district. At Kamareddy it is celebrated for nine days from *Bhadrapada Suddha Chaviti* (August-September). Every *sangham* or society such as Ganju Varthaka Sangham, Varthaka Sangam, Mahaveer Sangam, Mera Sangham, Vidyarthi Sangam, Viswabrahmana Sangham, Rajaka Sangham, Gangaputra Sangham, etc., instal during the period an image of the Lord in their centre and vie with each other in erecting pandals, decorating them with festoons of paper of various colours and illuminating with electric bulbs of different colours.

Pandits, poets and relatives are invited and arrangements are made for *Purana kalakshepams*, *harikathas*, *dramas*, *bhajans* and *kolatams* during the whole period. The last day on which the idols from all centres are taken for immersion ceremony in profusely decorated motor vehicles attracts thousands of people from the outside towns and villages. As many as 6,000 pilgrims take part in this celebration. The procession starts at about four in the evening to be concluded only by the next morning.

7. **Mahalaya Amavasya** is celebrated on *Bhadrapada Bahula Amavasya* (September-October). The day of the New Moon in the month of *Bhadrapadam* (September-October) when the Sun is in the sign Virgo (*kanya*) is known as *Mahalaya Amavasya*. This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The *Itihasa*, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo (*kanya*) the departed manes leaving the world of Yama, the Destroyer come down to the world of man and occupy the houses of their descendents in the world. Therefore, the fortnight preceding the New Moon of the month of *kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of the fortnight are considered to be equal in merit to those performed in the sacred city of Gaya¹. It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three

generations back. By this act he establishes his claim to inheritance.

The fortnight is known as *tarpana² paksha* (the fortnight of offerings), the ceremonies as *sraddha³*.

In this district it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day. Vaisyas also observe the festival in the same way. Some of the non-Brahmins content themselves by giving a Brahmin a day's ration in the name of the departed ancestors. In fact this is the culminating day of a fortnight known as *Mahalaya paksham* or *Mahalaya* fortnight during which ceremonies for the departed souls are performed. This is called in villages as *Pitharula Amasa*, *Petharla Amasa* or *Peddula Amasa*. Some of the *sudras* believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on *Mahalaya Amavasya*. They then feel that the dead have joined the ancestors.

Some of these non-Brahmins and non-Vaisyas give a day's ration to a Jangam, in the name of the departed elders on *Sarjana Bahula Amavasya* (July-August) terming it *Pithrula Amavasya*. This practice prevails in areas where the influence of Jangams who have no belief in *Pitru-loka* has established itself.

8. **Dasara** is a festival of 10 days from *Asviniya Siddha Padyami* to *Dasami* (September-October).

It is believed that it is the anniversary of the day when Bhagirath⁴ the ancestor of Sri Rama,

1 Every Hindu is enjoined to visit Gaya at least once in his life time to perform the funeral ceremonies of his ancestors, and to offer *pindas* in their honour.

2 Generally speaking the *tarpana* cannot be performed by a woman, by a man whose parents are alive or by a Brahmin not endowed with sacred thread.

3 According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *Karma* (actions). The saints who have fulfilled their *Karma* travel by the *Devayana*, the way of the Gods, through the rays of the Sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration travel by the *Dharmayana* of the seven planes but they can only reach two, *Svarloka*, heaven or *Bhuvarkloka*. The astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth and eventually become evil spirits tormenting mankind, unless the *sraddha* ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pindas* offerings, the food presented to the spirit and by recitation of appropriate *mantras*. When the *preta* body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. These are twelve stages in the pilgrimage, each stage taking a month to fulfil. Throughout the twelve months the relatives follow the departed spirit with the *sraddha* ceremonies sixteen in number, performed at stated times to provide it with sustenance and to prepare it for the goal. When at last it is reached the *preta*-body is dissolved. The soul now becomes a *pitru*, and assumes another body adopted for enjoying heavenly enjoyment or for suffering the pains of hell. In this state it comes before the judge, Yama, the Lord of *pitrus*. When the souls have enjoyed their bliss or suffered their allotted punishment, they are again reborn on earth to fulfil the remainder of their *Karma*.

4 Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the

brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*Dasa*—ten, i e., ten sins and *hara* that which removes or expiates). *Dasara* or *Vijaya Dasami* is perhaps a corrupt form of the word *Dasahara*. The legend has it that Brahma as the head of the Gods prayed to the Goddess Durga for the protection of Rama and the destruction of Ravana who were engaged in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second version is that Sri Rama after abduction of his wife Sita by Ravana, came to know of Sita being kept under the Asoka tree in Lanka (Ceylon) and set out with huge army to rescue her on this day which ended successfully. Every Hindu Raja consequently considered this day the most auspicious one for setting out to wage war. The whole of the period of ten days beginning from the first day of the bright half of *Asviniya* (September-October) is devoted to the worship of Durga in South India.

Vijayadasami is common to all Hindus irrespective of caste or status. Besides the usual cleaning of residences, bath and wearing of new clothes, the special function of the occasion is to go to the *sami* tree in the evening with music, worship the *sami* tree and offer *sami* leaves to friends, relatives and elders wishing them well and asking for blessings. While offering the leaves the higher classes pronounce the *sloka*—

“శమీ శమయతే పాపం

“*Sami samaya the papam*

శమీ శత్రు వినాశనం

Sami sathru vinasanam

అర్జునస్య ధనుర్ధారి

Arjunasya dhanurdhari

రామశ్యా ప్రయదర్శనమ్”

Ramasya priyadarsanam”

meaning, ‘*sami* destroys sin, extinguishes enemies on that sacred day of *Asviniya Suddha Dasami*, when Arjuna took up the bow and Lord Rama rejoined Sita”.

Wearing new clothes is not a general order. Only the rich enjoy the privilege. The poor put on their

best and cleanest preserved for the occasion though for several, this is as marked a festival as the Telugu New Year’s day for putting on new clothes. The preceding nine days grouped as *Navarathrulu* or *Dev Navarathrulu*, Goddess Parvathi is worshipped, throughout the week and the festival is observed in different ways in different places and by different communities. On the sixth day all Brahmin and Vaisya families and a few non Brahmin families perform *Saraswati puja*. They arrange the books, worship *Saraswathi* and offer *navedyam*.

The eighth day is a day of Durga puja or *Durgashtami* on which day all worship Durga in this district. On the ninth day the Brahmins perform puja to the family Gods, the Vaisyas worship weights and measures, etc. The agriculturists, carpenters, barbers, etc., worship the implements which they generally use in their profession. The agriculturist for example worships his plough, scythe, spade, etc. The family weapons such as guns, daggers, swords, etc., are also cleaned and decorated and puja is performed. In the modern days the motor vehicles are invariably washed, decorated with flowers and turmeric and *kumkum* are applied and puja is performed by burning incense. In villages this *Ayudha puja* is performed on any of the convenient day from *Ashtami* to *Dasami*.

Brathukamma panduga is a popular festival of much enthusiasm for ladies and girls which falls during this period. It is celebrated from *Asviniya Suddha Padyami* to *Navami* (September-October). During the ten days every house has heaps of flowers of numerous varieties not only of gardens but also of forests.

The story connected with the origin of the festival is narrated as follows. A Vaisya couple had a son and a daughter named *Brathukamma*. After her marriage *Brathukamma* went to her mother-in-law’s house. According to the practice the Vaisya couple invited the son-in-law and the daughter for *Mahalaya Amavasya* i e., *Bhadrapada Bahula Amavasya* (August-September). The son-in-law sent *Brathukamma* for parent’s house promising to go there for the *Dasami* festival. A couple of

solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it, they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara did penance and brought down the Ganga from Heaven and led her from the Himalayas where she had alighted to the sea. The sons of Sagara were purified.

days after Brathukamma reached her parent's home, her parents had to go to a neighbouring village. Brathukamma and her sister-in-law were invited for some auspicious function by the neighbours. She wore one of the sister-in-law's sarees for the occasion and it got soiled due to smearing of sandal paste, saffron, etc. This was construed by the sister-in-law as wanton soiling of the saree by the innocent Brathukamma. The heartless sister-in-law induced her thoughtless husband to do away with Brathukamma failing which she would divorce him. Brathukamma was told by the brother that there was an urgent call for her from her husband and took her away from the house during the absence of her parents, killed her in the midst of a thick forest, buried the body by the side of the path and returned home. Brathukamma manifested herself on her grave as a flower tree. Her sister-in-law made her parents believe that she was sent to her husband on an urgent call. But a day before *Desami* the husband of Brathukamma started to the parents-in-law's house according to his previous promise. On the way he was very much attracted by the flower tree on the grave of Brathukamma and attempted to pluck out the flower to present it to his beloved wife. He heard a voice—

“ముట్టకు ముట్టకు మా వారు
Muttaku muttaku mavaru
ముట్టబోకు మా వారు
Muttaboku mavaru
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kirathakannayya champadu”

meaning, ‘touch me not, touch me not my lord. The sinful sister-in-law has got me killed and the heartless brother has killed me’.

Unable to make out anything from it he straight-away walked to the mother-in-law's house. He was stunned to hear that Brathukamma was already taken to his house and recapitulating the words he heard on his way he led the parents-in-law to the spot where the strang flower-tree stood. When his mother-in-law tried to pluck out the flower she was warned by the voice from the tree—

“ముట్టకు ముట్టకు మా అమ్మ
Muttaku muttaku ma amma
ముట్టబోకు మా అమ్మ
Muttaboku ma amma
పాపిష్టి వదిన చంపించింది
Papishti vadina champinchindi
కిరాతకన్నయ్య చంపాడు
Kirathakannayya champadu”

meaning, ‘touch me not, touch me not my mother. The sinful sister-in-law has got me killed and the heartless brother has killed me’

They reached home and the brother of Brathukamma confessed the truth.

Brathukamma reached her mother's house on *Asviniya Padjami*. Her husband started on *Navami*. In her memory an image of Brathukamma is prepared annually by every Hindu family with a variety of flowers. It is more appropriate to say that huge heaps of several varieties of flowers are piled up on a big plank or plate representing Brathukamma and worshipped. Ladies dance round the heaps singing the life of Brathukamma. The function continues day after day with great pomp and devotion till *Ashtami*. On the ninth day flower heaps of maximum size are arranged on plates or planks and taken to a nearby river or tank or well in procession with music. In some places *pulihora* is offered finally to Brathukamma at the river or well. The planks are taken to deep water and slowly removed from water leaving the heaps of flowers to remain floating in the water for several days afterwards. The rivers and rivulets present a pleasant sight on *Navami* and subsequent days with flowers floating down the river.

Another speciality in the district on *Dasami*, which is not heard of anywhere else in the state is that after worshipping the *sami* tree in the field or forest, the villagers are particular of having the *darshan* of *palapitta* a forest bird which is generally associated with *garuda*, the sacred kite and vehicle of Lord Vishnu by the Hindus as in

పాలగరుడు తప్ప పక్షిజాతములన్ని
Palagarudu thappa pakshiyatamulanni,

They eagerly wait for the bird, see it and return home.

Durga puja is not confined to the Durga or other *shakthi* temples in this district. Several families worship *ghatams* (new earthen vessels decorated with *pasupu*, *kunkum* etc.) during the Navarathrulu and in the end give them away to Brahmins, Jangams, Dasaris etc.

9. Deepavali and 10. Dhanalakshmi Puja—Deepavali also called Naraka Chaturdasi is celebrated on *Asviniya Bahula Chaturdasi* (September-October). Dhanalakshmi puja comes off on the New Moon Day (*Amavasya*) of *Asviniyam*. All Hindus believe that Lord Krishna along with his consort Sathyabhama killed Narakasura and returned home early in the morning on this day. Being an occasion for rejoicing and welcoming the Lord, elders as well as youngsters get up very early in the morning, take oil bath and celebrate the happy occasion with display of fire works. It is a day of festivity with special food preparations. There is display of fire works in the night also.

In towns and villages of this district, hundreds of lamps are lit on pials and compound walls of their houses by the rich and poor alike. A few families light extra lamps for three days after the festival. The merchant class, particularly the Marwaris perform Dhanalakshmi puja in the night inviting friends and relatives. The Marwaris commence accounts of the year on that day. All money due to them is collected and worshipped along with *kalasam* decorated with jewels inside the house and the picture of Lakshmi is worshipped in the place of business. Fruits, flowers and *tambulam* are distributed to the invitees. There is a practice known as *chadivimpulu* which is the presentation of a small amount by the invitees as a token good wish for the next year's prosperous business. Both in towns and villages an atmosphere of festivity prevails in every family with cleaning and white-washing the houses purchasing new clothes for themselves and the newly wedded daughters and sons-in-law who are invited for the festival. The lighting on a large scale and the fire works are a marked phenomena. This is an eagerly looked festival in towns and villages, by the rich and the poor and the young as well as the old. *Pulivesham* and other mimicry afford entertainment.

11. Subrahmanya Shashti takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November - December). Subrahmanyaswamy, generally known as Kumaraswamy is the God of

War and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its tail spread out, a bow and spear is in one of his hands and he is depicted to be very handsome. It is said that women who have no male children especially propitiate him to beget a son as handsome and courageous as Subrahmanya.

It is the celebration of the birth of Kumaraswamy to save Devas and Brahmins from the Danava, Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. Insulted by Her own father Daksha, Parvathi had burnt Herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva was doing severe penance. Nobody could disturb His penance in order to make Him marry Parvathi and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the Universe. Lord Siva married Parvathi and the birth of Kumaraswamy was an event of great joy to the whole Universe.

Subrahmanya Shashti is confined to a very few Brahmin families to celebrate the birth of Kumaraswamy who is otherwise known as Subrahmanya.

Fasting, puja, offering cocoanuts and *navediyam* are the rituals observed. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those that take part in it.

12. Sankranti—Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*Makara*) which is identified with the *Uttarayana* or return of the Sun to the north or to the winter solstice. The festival marks the return of the Sun to the northern hemisphere. It is observed from 13th to 15th January. It is also known as Pongal in Southern India and is dedicated to the glorification of agriculture. In the Coastal districts of Andhra it is the most important festival. It is in the real sense a festival of the harvest. Every village flourishes with heaps of corn, pots of milk, blossoming flowers, fruits, and vegetables. In fact, every thing will be in plenty. One and all hail this festival as the symbol of affluence with joy and exuberance.

In this district this is not a greatly looked for festival as in Coastal districts. It is given a very ordinary place and is observed for a day on the 14th January when *vayanams* are given to Brahmin women. *Vayanam* includes new earthen vessels and all new agricultural produce such as fruits, grain, tamarind, jaggery, sugar cane along with *pasupu*, *kunkum*. Sweets are prepared and offered to Gods in the houses. This is a simple festival mostly confined to women.

13 Bhishma Ekadasi is celebrated by a very few Brahmins on *Magha Suddha Ekadasi* (January-February).

It has its source in the primitive institutions of the Hindus, of which the worship of the *Pitrus*, the patriarchs or progenitors, the *Diti Nanes*, constituted an important element. This day is dedicated to Bhishma¹ the son of Ganga, the great uncle of the Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and the Kauravas and dying childless left no descendant in the direct line on whom it was incumbent to offer him funeral honours. In order to make good of this deficiency persons in general are enjoined to make libations of water on this day to his spirit and to offer him sesamum seeds and balls of cooked rice. The act expiates the sin of a whole year. One of its peculiarities is that it is to be observed by persons of all the four original castes. The intention of the rite was now understood is expressed in the *mantras* uttered at the time of presenting the offerings. "I present this water to the childless hero Bhishma. May Bhishma, the son of Santhanu, the speaker of truth, the subjugator of his passions obtain by this water the oblations due by sons and grandsons." After his defeat by Arjuna he waited till *Magha Suddha Ekadasi* and died on this day after the *Makara Sankramanam* called

Utharayana Punyakalam. Brahmins observe fasting, perform puja to Bhishma and break their fast on *Dwadasi* with *parami*, a feast. This is unknown in rural parts.

14 Mahasivaratri² falls on the fourteenth day of the waning moon in the end of *Magham* (January-February). This is the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The festival is said to have been enjoined by Siva himself who declared to his consort Uma that the fourteenth day of the dark half of *Magham* if observed in His honour should be destructive of the consequences of all sins and should confer final liberation. The three essential observances on this day are fasting during the whole *tidhi* or lunar day, holding a vigil and worshipping the Linga during the night. After bathing in the morning the worshipper recites his *samkalpa* or pledge himself to perform the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrikanyasa*, a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (i. e., touching parts of the body while repeating certain *mantras*, accompanies every offering made to the *linga*, they are fruits, flowers and incense and lights and the like during the whole ceremony. The *linga* is to be propitiated with different articles in each watch of the night on which the vigil is held. Firstly the *linga* is bathed with milk. Incense, fruits, flowers and articles of food, boiled rice and sometimes even dressed flesh, are offered with the repetition of *mantras*. Secondly it is bathed with curds. Thirdly it is bathed with ghee and lastly with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vratha*.

1 Bhishma was a great general and philosopher. Devotion to truth and duty, self restraint and self sacrifice, were all illustrated by him throughout his long life in a manner almost unparalleled in the History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the King succeeding to the kingdom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life long celibacy cut off his line of offspring, saying that even dying childless he would attain heaven. So firm was his attachment to the vow that when on his step brother's death no male child was left in the family and he was earnestly solicited by even his step mother to marry and rule the kingdom, he replied "I can renounce the empire of heaven but truth I shall never renounce." Lying on his death bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation, etc.

2 We dive into the ethical, metaphysical and allegorical lesson and import of the Maha-Sivaratri-Vrata. It will not be out of place for us to begin with a bird's eye glance into the historical incident associated with this great Vrata. It is briefly as follows.

All Hindus except Vaishnavites observe this festival. There is not much different in the observance of this festival by the several sub-communities. On *Magha Bahula Chaturdasi* devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram*, which they take as *prasadam* and observe *jagarana* (keeping awake the whole night), attend the *purana kalakshepam*, *harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and puja. During the second day also they desist from sleep. One general practice is that

this festival is observed not at their residences but at a holy place or a place of Siva pilgrimage such as Srisailem, Mahanandi, Kalashasti, etc., at times hundreds of miles away from home with the belief that those places are further sanctified during the period by the presence of *devathas* that visit the centres to worship the presiding deity though invisible.

15. Kamadahanam and 16 Holi—As in other districts of Andhra Pradesh, these festivals are clubbed together in this district also. In other districts it

A hunter at Kasi goes into the forest hunting and on his way back sinks into deep sleep (owing to sheer physical exhaustion) under a tree and wakes therefrom to find the Sun has set already. Intense and awe-inspiring darkness envelops the whole forest, no ray of light enters it to pierce the darkness and show him his way home, but the forest night is vigorously alive and resounds with the roarings of lions, tigers and other wild quadrupeds. It is impossible to think of returning home and he therefore decides to ascend the tree and pass the night on that brittle perch, which, however, unsafe seemed safer at any rate than terra firma. Fortunately for him five happy coincidences combine for his happiness and they are—(1) That is the Mahasivarathri night, (2) that is the *Bilwa* tree which he has climbed, (3) that an ancient Sivalinga is just below him, (4) that owing to his having come out early at morn and stayed out all the time he has not eaten even a single morsel of food, and (5) that being the *Sasiruthu* (dew season) the *Bilwa* leaves which are wetted by the seasonal dew and which (owing to his frequent changing of his uncomfortable posture) displaced from their setting, fell continually all the night through on the Sivalinga beneath.

In other words, the hunter has unwittingly observed all the requirements of the Mahasivarathri-Vrata including the fasting, the all night vigil and the *Bilwarchana* (worship with *Bilwa* leaves) and Lo! and behold. We find Bhagvan Sri Sankara pouring forth His grace on the hunter, purging him of all his sins innumerable and giving him salvation.

The story is a long and beautiful one, pathetic in its setting and soul stirring in its description. This bare skeleton summary of it will, however, suffice for our present purpose.

Proceed we now to a brief study of the inner, spiritual, allegorical and symbolical significance of this *Mahavrata*. But in order to unravel its inner secret it is necessary that we should analyse the compound-word Sivarathri-Vrata into its three component parts, i.e., *Ratri*, Siva and *Vrata* of each separately and then synthesise them again together. Along there with, we shall of course have also to consider the *sadhana* (means required for) and the *phal* (the result) of the *Vrata*.

That changeless being in whom all the world rests is Siva or He who destroys all evils, ignorance and sorrows and is the blissful one. He is omnipresent, omniscient and omnipotent. *Ratri* is to give and means that which gives peace and happiness. In the present instance *ratri* does not mean physical night but symbolises the withdrawing by the *sadhaka* (aspirant) on the ladder of spiritual progress of all his senses, his mind and his intellect nay, his whole being away from all the follies and the distractions, the snares and the delusions of the mere sensual world around him and his indrawing of himself into the supreme self within.

The idea behind the vigil prescribed is thus not mechanical one of physical awakeness but of our keeping constant and vigilant watch over ourselves (i.e. our misleading mind and straying senses) and our keeping absolutely and vigilantly awake and alive to the *Paramathathwa* (the inner reality, the supreme self within) which we generally sleep over or are not fully alive and awake to.

Upavas does not mean mere physical fasting. It also means turning our senses and mind away from their *Bahirmukha* *vrithi* (i.e., their external sense-ward-tendency) and making them *Antharmukha* (turned inwards, i.e., towards the supreme soul within), we really perform or, in other words dwell spiritually and intellectually God-ward. *Upavasa* thus involves not a mere physical fasting but also the mental turning of ourselves towards God.

Amavasya grammatically means dwelling, i.e., dwelling of the Sun and Moon together. On the spiritual plane, however, the Sun and the Moon symbolise the *Paramatma* and the *Jeevatma* (the universal soul and the individual soul) respectively. *Amavasya* means the *samadhi-yoga* stage wherein the *Jeeva* has become one with the *Paramatma* and there is the actual experience of absolute Monism, oneness of God the individual soul and the whole Universe. *Krishna Bahula Chaturdasi* night is prescribed because the *Jeeva* has withdrawn himself into the Lord but is not so completely absorbed and merged as to lose his individual consciousness, where no further *sadhana* is left or even possible. This is the *subhamuhoortha* (the auspicious moment) for *Sivopasana* which can lead us to *Amavasya* or the *samadhi-yoga*.

To sum up, recapitulate and conclude, the hunter of the narrative, there is *Jeeva* (the individual soul) who goes out on his incessant quest after sensual enjoyments but tired and sick and sore and disgusted with his unending travail and vain search for real and lasting happiness through sense enjoyments falls asleep to them or withdraws himself from them fasts absolutely (i.e. shuns sensuality, materialism and beastiality altogether) wakes up to realise the character of forest darkness of *Agnana* (ignorance) which envelops him on all sides seeks protection therefrom and its terrors by climbing the tree *Janana sadhana*, keeps vigil all through, on his guard against succumbing any more to the snares and temptations of the flesh and senses and performs perpetual puja (worship) of the *antharyami*, Lord of Universe and thereby attains the oneness with God which, consciously or unconsciously is the one ultimate inner wish of the hearts and inner most desire of every *Jeeva* (individual soul) in the whole universe. Such are the allegorical lessons of Maha Sivarathri—Artich from *Bhavan's Journal* a fortnightly magazine of March 4, 1962, on Mahasivarathri and its significance by H. H. Sri Bharathi Krishna Thertha of Puri.

commences on *Phalguna Suddha Triodasi* and closes on *Bahula Padyami* (February–March). But in this district it is a sixteen day affair.

One legend which is current is that Manmadha¹ was burnt to ashes by the fire from the third eye of Lord Siva who in His wrath opened it for having been disturbed in His penance. This extreme sacrifice was made by Manmadha at the behest of his father Lord Vishnu in order to save Devathas from Rakshasa Tarakasura who could be killed only by the son born to Lord Siva and Parvathi. Manmadha disturbed the penance of Lord Siva so that He could marry Parvathi.

According to Vaishnava Puranas it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhashuda, Hori, Holi, Holika, Medha and Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring to typify the general influence of spring upon both the animate and inanimate creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway. It so happened that one day, an old woman's only grandson was to be offered as victim and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door, and hearing the cause of her sorrow thought for a while and advised that if Holika could be made to hear vile and obscene expressions, she could be killed for she was destined to die that way only. The whole village took this holy man at his word and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped dead as prophecied. This event is supposed to be commemorated by the festival and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

In this district this is one of the popular festivals. This is perhaps due to the Maharashtra influ-

ence or a formidable percentage of the Sugalis not only in the forest areas but also in the bordering villages.

The festival is inaugurated on *Phalguna Suddha Padyami* (February–March) itself, committees being formed for each locality in every town and village. The fire-pit is fixed in the usual place and the first instalment of articles to be burnt on *Purnima* along with the picture of Manmadha is stored there. When once it reaches the spot of its doom it remains there till it is burnt to ashes unremoved even by its owner whatever its value might be. Young and old take advantage of this traditional license and increase the size of the heap day by day till *Purnima*. The Sugalis who are generally very poor and who want to revel in meat and drink during this festival, dance before the houses of the well-to-do in the villages and towns adjoining the forest to collect subscriptions for the final day's revelry.

This is a public function. The main function is on *Purnima*. An earthen image of a female is placed in the centre of the place where Kamadahnam is to take place and some kind of puja is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha disturbing the penance of Lord Siva is taken round in procession with wild dances, cries and abuses. In fact there is a belief that every one should be a target of some abuse in order to counteract the evil effect of unfavourable starts. Obscene language is used at any body and everybody and vulgar verses are sung aloud. After the procession the picture is burnt along with the material in the pit. After the contents of the pit are practically burnt, half-burnt sticks are taken home and oil lamps are lit with it. Generally *vasantham* or sprinkling of coloured water commences then and there itself. During the procession in some big places artificial elephants constructed on carts are taken round the streets with music, country dances, etc. In this district the sprinkling does not confine to *vasantham*, which is of light colour prepared with water, saffron and lime, indelible colours at times mixed with oil are also used. In other districts the ash at the firepit is removed in handfuls by farmers, mix with manure and scatter it in the fields to protect the

¹ Mahamadha was the son of *Maya* (the primary illusion) or the general attracting power and is married to Rati, affection and his bosom friend is Vasant (the spring season). Manmadha or Kama is represented as an external youth with eight arms and attended by four nymphs. Pleasure, affection, passion and power, bearing the shell, the lotus, a bow and five arrows and a banner, riding on a parrot.

crops from pests But here the ash is used to be thrown against others and when exhausted the mob do not hesitate to use liberally the earth and dust on the road in its place. The festival comes to an abrupt end by twelve in the noon The whole activity of a fortnight ends that day with a feast of no extraordinary significance. But the feast commenced at noon continues till late in the night for the Sugalis with intoxicants playing an important role.

COMMON MUSLIM FESTIVALS

1 **Ramzan** is an observance taken up during the entire month of *Ramzan* by all Muslims and on the last day of the month they celebrate *Id* Prophet Mohammad, while he was doing penance in Gha-e-Hira (a cave) in Macca at his fortieth year is believed to have acquired Quran sent by Allah through Gabriel The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4-30 a. m. every day and break it only after sunset. In the large towns of this district these timings are indicated for the convenience of the public by a siren or bursting a fire cracker. In certain towns and big villages of this district where the Muslim population is considerable one or more groups of Muslims go round the streets and lanes singing in praise of the Prophet thus waking up the Muslims by 4 O'clock in the morning, so that they may take their food before the scheduled time. This appears to be the duty of some poor Muslims for which they are remunerated either in cash or kind All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam In addition to *isha* (the night prayer) everyday additional prayer, namely *ta-ra-yeh* (20 *rakaths*) is offered and a part of the Holy-Book (Quran) is recited On *badirath* or the best night (or *shab-e-khader*) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the Holy Book is completed.

On the *badirath* all keep awake till 4 a. m. when the reading of Quran be completed and sweets are distributed. The fast is broken in the night at home by some with a common dinner from a common plate in the mosque by several. The last day is *khutba* day, i e., 1st day is *Shavval* on which the observance culminates with great pump and show. All wear new clothes and each member in the well-to-do families distributes among the poor $1\frac{1}{2}$ measures of wheat or rice or cholam to enable the poor also participate in the common *namaz*. They go for the *namaz* to *id-gah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and the poor stand together in a row shedding the cloak of social status. When the Muslims in a village are too few to form a congregation or poor have an *id-gah* to conduct *namaz* at their own place, they go to the neighbouring village and join the congregational *namaz* According to the rules of Shariat every person after crossing the age of 12 years must observe all the fasts regularly. He or she can be excused in extraordinary circumstances, like serious illness, monthly period for women, etc. It is a fact that a great deviation has taken place from the injunctions of Shariat in this matter. But then again a Muslim would incur public opprobrium, if, during the period of Ramzan he takes food or smokes publicly. Usually the procession to *id-gah* goes to one route and returns by another, wherever it is convenient to do so The beggars that line up on both the routes will then have the benefit of the charity of the rich.

2. **Bakrid** is also called *Id e-Qurban* (the great feast of sacrifice) and *Id-ul-Kabir* or *Badi-Id* (the great feast) It is celebrated on the 10th day of *Zilhaz* and it is a part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXIII, Verses 33-38. Two of the Verses are :

"Ye may obtain advantages from the cattle upto the set time for slaying them, then the place for sacrificing them is at the ancient house By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you that ye magnify God for his guidance, more-over announce glad tidings to those who do good deeds!"

The legend goes that before the birth of Prophet, Mohammad, there was Ibrahim (Abraham) a Prophet who condemned polytheism and animal sacrifice before images. It is he that constructed *kaba*. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but angels and God saved him. God commanded that he should sacrifice his only son Ismail begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail, who made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillah Allah ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel, snatching, Ismail from underneath the blade, substituted a broad tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zil-haz*. On that day the Muslims go to *Id-gah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says.

'In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God the Lord of the worlds. He has no partner that is what I am bidden, for I am first of those who are resigned' And then he slays the animal. The flesh of the animal is divided into three portions one third being given to relations, one third to the poor and the remaining one third reserved for the family. It is

considered highly meritorious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one victim for the household. In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven"¹.

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing. *Chappatis* (wheat bread), sweets and bowls or *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. Moharram—

"The name of the first month of Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival"²

"Ali, the son-in-law of Muhammed was the fourth Khalif of Islam. He is described as 'the last and worthiest of the primitive Musalmans who imbibed his religious enthusiasm from companionship with the Prophet himself and who followed to the last the simplicity of his character'. He was a man calculated by his earnest devotion to the Prophet and his own natural graces to win as he has done, the admiration of succeeding generations. A strong opposition, however, arose and Ali was assassinated in a mosque at Kufa. It is not easy, amid the conflicting statements of historians of the rival sects, to arrive at the truth in all the details of the events which happened then. But generally received opinion is that after the assassination of Ali, Hassan, his son renounced his claim to the Khalifate in favour of his father's rival Muavia. Hassan was ultimately poisoned by his wife, who, it is said, was instigated by Muavia to do the deed, in order to leave the coast clear for his Yezid. The most tragic event has yet to come. Yezid who succeeded his father, was a very licentious and irreligious man. The people of Kufa being disgusted at his conduct, sent messengers to Hussain, the remaining son of Ali, with the request that he would assume the Khalifate. In vain, the friends of Hussain tried to persuade him to let the people of Kufa first revolt and thus show the reality of their wishes by their deeds. In an evil hour Hussain started with a small band of forty horsemen and one hundred foot-soldiers. On the plain of Karbala he found his way barred by a force of three thousand men. 'We are few in number' said Hussain

1 E. Denslow Ross, *op. cit.* p. 103

2. E. Denslow Ross, *op. cit.*, p. 106

'and the enemy is in force I am resolved to die But you—I release you from your oath of allegiance, let all those who wish to do so leave me' 'O! Son of Apostle of God,' was the reply, 'what excuse could we give to grandfather on the day of resurrection' did we abandon thee to the hands of thine enemies? One by one these brave men fell beneath the swords of the enemy, until Hussain and his infant son alone were left. Worn and thirsty, Hussain sat upon the ground. The enemy drew near, but no one dared to kill the grandson of the Prophet. An arrow pierced the ear of the little boy and he died. 'We came from God and we return to Him', were the pathetic words of Hussain as with a sorrowful heart he laid the dead body of his son on the sand. He fought bravely for a while, but at last fell covered with many wounds'¹.

Several pious Shiahs and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *Ashurah* (mourning day). It is the Muslim belief that the future *Khamath* (destruction of the world) will be on Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to Prophet Himself.

"Some days previous to the festival the *imambara* (house of the Imam), also called *ashur khanah* (ten day house) is prepared. As soon as the new moon appears the people gather together in various *imambaras* and offer *fatihahs* over some *sharbat* or some sugar in the name of Hussain. The *fatihahs* concludes thus 'O God grant the reward of this to the soul of Hussain.' The *sharbat* and sugar are then distributed. The *imambaras* is generally temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper and brass, though occasionally of gold or silver are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the Prophet Himself, Ali, Fatimah, Hassan and Hussain) the family of the Prophet, and is the special standard of the Shiahs²."

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out 'Hussain!

Hassan!'. The three days are enjoyed with fancy dresses of tigers, bears, etc., and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire in several places is seen in the ten days' observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read the *taziyahs* and *alams* are taken away to the nearby river, tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first of the festival.

The *buthi* (curd and cooked rice with condiments, brought from home is offered as *fatihahs* at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the *alams* are wrapped in cloth and kept in *ashur khanahs* for 3 days. Though non-vegetarian food is prohibited for 3 days, it is observed only for a day except by the Shiahs. *Sherbath* is generally distributed. After the third day the *alams* are taken home and kept in safe custody for the next Moharram.

4. **Milad-un-Nabi** is observed by all Muslims on the twelfth day of the month *Rabi-ul-Awwal* in commemoration of the birth of Prophet Mohammad as also of his death day.

The story goes that being an orphan Mohammad was fed by Halima, a poor woman, with her milk and when he grew up he was tending the sheep along with the son of Halima. Even as a baby he refused the milk from the right breast of Halima which he left it to her son. One day Gabriel cut the chest of Mohammad, washed the heart with sacred water and prepared him to be a Prophet and a reformer of the world. He performed penance

1 Rev Edward Sell, *THE FAITH OF ISLAM* (1880), pp 236-237

2 E Denison Ross, *op cit*, pp 107-108

and got Quran from God through Gabriel. He preached that Almighty was one and as a consequence had to escape from Mecca to Madina where he acquired 330 disciples in the first instance. He spread his Gospel, gradually regained Mecca and passed away in the year 1775 on the twelfth day of *Rabi-ul-Awwal*. On this day food is cooked and after *fatihahs* have been read over it, it is distributed to the poor. Both in private houses and mosques, meetings are held at which the story of the birth, miracles and death of the Prophet are recited. They keep awake throughout the night and *namaz* is performed. Quran is recited in mosques during which period the moustache (often a single hair of it and a piece of black blanket) are removed slowly from the box in which they are preserved and are shown to the gathering by the *Qazi*. This is done only in big towns. Relatives are entertained to a good feast.

5. Peer-e-Dastagiri is celebrated on the eleventh day of the forth month, i.e., *Rabi-us-Sani* by the Sunnis in honour of the saint Abdul Khader Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well. This is an occasion of his birth day celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnis are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of the district it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front. In towns, a few orthodox Muslims who are educated commence ten days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an

opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples.

6. Shab-e-Barat or Night of Record—This festival is held on the night of the fourteenth of the eighth month, i.e., *Shaban* and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire work. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of towns.

COMMON CHRISTIAN FESTIVALS

1. The New Year's Day—The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O'clock on the night of the 31st December of the preceding year there is the watch night service in churches. The function commences with the distribution of sweets to the assembly. Exactly at 12 O'clock in the mid-night a speech is delivered ushering in the New Year. Songs about the coming year, about glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 0-30 hours the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hours in the morning of the New Year's Day each family conducts service in the house. Prayers are offered for the benefits of the previous year and for blessings in the ensuing year. After bath and wearing of new clothes, greeting cards, gifts and sweets are distributed to friends and relatives. Church service between 9 and 11 a. m. is attended by all. Dedication of the Biblical names by the Pastor to the new born babies and special prayers for the extension of the kingdom of Christ bring the function to a close.

At home each family exhibits the greetings and gifts such as toys, clothing, sweets, etc., received

from friends and relatives on a table in the well decorated hall of the house. The day is one of rejoicing with choice sweet meats and non-vegetarian dishes for dinner.

Besides contributing one tenth of a month's income to the church by all devoted Christians, special offerings are made to the church for the extension of the kingdom of Jesus Christ, i. e., for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the countryside, the New Year's Day has no special significance, unless the concerned Pastor undertakes to hold the function of dedicating Biblical names to the converts here and there during the close of the year. In spite of these celebrations Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of forefathers, all the functions of thanks giving for the closing year and prayers for the New Year etc., can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2 Good Friday—Jesus Christ was crucified in Jerusalem by the Jews on Friday and Good Friday is celebrated to commemorate the day. It is a part of the celebration of the Easter¹ and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout Christendom in commemoration of the

resurrection of Jesus Christ on the first Sunday after the fullmoon following the Vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods—(1) The preparatory fast of the forty days of Lent, (2) The fifteen days beginning with Sunday before and ending with the Sunday after Easter, during which the ceremonies of the holy week and the services of the Octave of Easter are observed, and (3) The Octave of Easter during which the newly baptised wear their white garments and for the Paschal season beginning at Easter and lasting till Whit Sunday. In this district fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter; i. e., the Sunday after Good Friday. This period is known as Lamentation Period or Passion Week. The religious minded elders observe the fast very strictly and engage themselves in prayers. 11-00 hours to 16-00 hours, when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hours all the members of the church start a procession from the church to an open space preferably a grove. There they sing in praise of Lord after which there is sermon by a learned preacher. By 7-00 hours, they return home and get ready to attend the church by 9-00 hours. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 p. m. as Jesus is believed to have been crucified at 3 p. m. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter Vigil'. Immediately after the service in the church 'Lord's Supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities

¹ Easter—The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March 22 nor later than April 25.

To many, Easter means the coming of the spring. In this season trees give out new leaves, seeds that have rested in the ground all winter send up leaves and flowers, moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awaking of life of the spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here' (*The golden book of Encyclopedia*—Book V. Page 443 by Bertha Moris Parker)

representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and Christened with Biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of protestants who immerse the new convert not particularly in sacred or holy water as John, the Baptist, Baptised for the first time in the water of the river Jordan. It signifies a spiritual turning away from sins and the entry into a new purer life. A few of the protestants and all the Catholics sprinkle holy water on the new converts before Baptism, after saying prayers over the water before it is sprinkled. Feasts are held and consumed in every house with friends and relatives.

3. Christmas is the birthday celebration of Jesus Christ. Though 25th is the birth day of Jesus, the celebrations commence on the night of 23rd December with the Christmas candle Lighting Service. The evening of 24th is called the "Christmas Eve" and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas Father' visits them with presents. This 'Christmas Father' or 'Santa Claus' is an imaginary person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by mid-night of the Christmas Eve; then the parents keep presents like sweets, balloons, toys, etc. in stockings and keep them under their beds or on the tables. In the morning the children are told that Christmas Father had come and left them presents. Even in the church the eldest member is dressed like the Christmas Father and is made to wander about in the congregation, distributing sweets, etc., to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December the members of the Church specially youngsters go around the town in

groups singing Christmas carols to wake up the Christians and inviting them to church for the important celebration of 25th morning. Some of the children of the families receive such parties and offer them sweets and cakes. After the service in church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do protestants prepare the Christmas Tree with canes and bamboos and decorate it with coloured paper, candles and variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the Christmas Tree.

The Roman Catholics do not have Christmas Tree but exhibit in a crib (a small hut like erection) the articles of presentations, the statues of Baby Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in this district, whether rich or poor, in town or village. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in the town observe it with equal zeal though they cannot afford the costly dinners or exchange of sweets. The 'Christmas Tree' is a luxury for them. For the uneducated Harijan converts of the village, Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of 'Christmas Father' or a 'Christmas Tree'. But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* about the saints are resorted to support their mission.

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Serial No	Location and name of the village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Months and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
1. NIZAMABAD TALUK									
1	6 Shaikhapur	6 miles from Navipet Railway Station on Kacheguda — Manmad metre gauge section of the South Central Railway	K. Attahulla Hussaini Urs	From 29 Shawwal (February—March). 3 days	Local, in memory of the saint	K Attahulla Hussaini	600 ; local congregation All communities	...	...
2	7 Siranpalle	About 4 miles from Navipet Railway Station and 13 miles from Nizamabad	Kattal Saheb Urs	In Chaitram (March-April). 1 day	Local, in memory of the saint	Kattal Saheb	1,000; local and from neighbouring villages	..	...
3	8 Binola	6 miles from Navipet Railway Station and 15 miles from Nizamabad	1. Sri Venkateswary festival	Asviyuja Suddha Padyami to Dasami (September-October) 10 days	Local, religious	Lord Venkateswaraswamy image in human form	Local congregation. Hindus	...	...
			2 Narasimhaswamy festival	Vaisakha Suddha Shashti to Purnima (April-May) 10 days	Local, religious	Narasimhaswamy image in the form of manlion	Local congregation. Hindus	...	...
			3. Sri Rama kalyanam	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
4	14 Yamcha	4 miles from Fakhraabad Railway Station	Vittobhaswamy festival	Phalgun Suddha Vidiya and Tadiya (February-March). 2 days	Local, religious	Vittobhaswamy	500 , local congregation. Hindus	...	...
5	20 Nagapur	2 miles from Fakhraabad Railway Station	Hazrath Baksha Urs	From 20 Jamadi-us-sani (October-November). 2 days	Local, in memory of the saint	Hazrath Baksha	500 ; local congregation. All communities	...	..

6	26 Gundaram	1 mile from Jankampet Railway Station and 5 miles from Nizamabad	Anjaneyaswamy Jayanti	Chaitra Suddha Dwadasi to Purnima (March-April). 4 days	Local, religious	Anjaneyaswamy, stone image	Local congregation Hindus	..
7	30 Anantgiri	About 1 mile from Jankampet Railway Station and 6 miles from Nizamabad	Venkateswaraswamy festival	Asviniyam (September-October) Period not specified	Local, religious	Lord Venkateswaraswamy	2,000, local and from nearby villages	.
8	55 Maklur	About 5 miles from Nizamabad Railway Station	Veerabhadraswamy festival	In Ashadham (June-July) 5 days	Local, religious	Veerabhadraswamy	1,000, local and from neighbouring villages Hindus	..
9	59 Manikbhandar	3 miles from Nizamabad Railway Station on Kacheguda-Manmad section of the South Central Railway	Srirama Navami	Chaitra Suddha Padyami to Navami (March-April). 9 days	Local, religious	Sri Rama	Local congregation Hindus	.
10	78 Khana-pur	1 1/2 miles from Jankampet Railway Station and 4 1/2 miles from Nizamabad	Veerabhadraswamy festival	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Veerabhadraswamy, stone image in human form	500, local and from nearby villages Hindus	Eatables, utensils, mirrors, combs, toys, etc
11	90 Sarangapuram	6 miles from Nizamabad	Srirama Navami	Chaitra Suddha Ekadasi to Purnima (March-April) 5 days	Local, religious	Hanuman	Local and from distant places Hindus	Domestic and cosmetic goods
12	95 Kulaspur	4 miles from Dichpalle Railway Station	Bownagudi Peddamma Jatara	In Pushyam (December-January) 1 day	Local, religious	Bownagudi Peddamma	200, local congregation Hindus	.
13	97 Surpur	4 miles from Nizamabad	Hanuman Jayanthi	In Phalgunam (February-March). 1 day	Local, religious	Hanuman	200, local congregation. Hindus	..

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Location Code No and name of the Vil- lage/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Months and dates when the fair or festival is held and its duration	Significance and occa- sion for the fair or festival	Name and des- cription of the deity connected with the fair or festival	Estimated congregation, local or other- wise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facili- ties, if any, for visi- tors—any other spe- cial features
2	3	4	5	6	7	8	9	10
I NIZAMABAD TALUK—Concl'd								
14 Nizamabad	District Headquarters, a Railway Station on Kacheguda — Mannad section of South Cen- tral Railway	1 Neelakan- t swara festival	During Radha- saptami i.e., from Magha Suddha Saptah- mi (January- February) 2 days	Local, religious	Neelakanteswara swamy, image in sleeping posture	3,000, local and from surrounding villages Hindus	Eatables, uten- sils, lanterns, mi- rrors, combs, pictures, photos, toys, ayurvedic drugs, agricultu- ral implements, etc.	..
		2 Janda fes- tival	Bhadrapada Suddha Padyami to Purnima (August- September). 15 days	Widely known, religious	Lord Venkates- waraswamy, a flag	6,000, local and from dis- tant places Hindus	...	..
		3 S Amanu- llah Hus- sain Urs	From 17 Jamadi- ul-avval (Sept- ember-October) 2 days	Local, in memory of the saint	S Amanullah Hussain	1,000, local and from near- by villages All communi- ties	.	..
		4 David Pa- sha Saheb Urs	10 Safar (June- July) 1 day	Local, in memory of the saint	David Pasha Saheb	200, local con- gregation All communities	..	...
		5 Shah Ka- maluddin Biabani Urs	From 19 Jamadi- ul-avval (Sept- ember-October) 3 days	Local, in memory of the saint	Shah Kamaluddin Biabani	200, local con- gregation All communities	...	...
15 Durgaon	3 miles from Ghanpur	Sideshai Rangaswa- my festival	Chaitra Suddha Padyami & Vi- diya (March- April). 2 days	Local, religious	Sideshai Rangaswamy	500, local con- gregation Hindus	.	.
16 Dichpalle	A Railway Station on Kacheguda — Mannad line	Ramaswamy festival	In Pushyam (December- January) 3 days	Local, religious	Ramaswamy	1,000, local congregation Hindus		..

17	110 Mallapur	8 miles from Indalwai Railway Station on Kacheguda -- Manmad line	Venkateswaraswamy festival	From Phalgunasuddha Padyami (February-March). 6 days	Local, religious	Lord Venkateswaraswamy	2,000, local and from neighbouring villages. Hindus	...
18	112 Nallavalle	2 miles from Sirnapalle Railway Station, 5 miles from Hyderabad-Nagpur bus route and 20 miles from Nizamabad	Tirumalanathaswamy festival	Vasakha Suddha Dasami to Purnima (April-May) 6 days	Local, religious	Tirumalanathaswamy stone image	1,500, local and from nearby villages. Hindus	...
19	124 Ramadgu	8 miles from Indalwai Railway Station on Kacheguda -- Manmad line	Srirama Navami	Chaitra Suddha Padyami to Navami (March-April) 9 days	Local, religious	Srirama, Secta and Lakshmana stone images	Local congregation Hindus	...
20	129 Challagarga	14 miles from Dichpalle Railway Station	Sivaratri	Magha Bahula Chaturdasi (January-February) 1 day	Local, religious	Rajeswaraswamy, stone Sivalingam	Local congregation, Hindus	...
21	133 Dharipalle	10 miles from Sirnapalle Railway Station on Kacheguda -- Manmad line	Narasimhaswamy festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Narasimhaswamy, stone Salegramam	Local congregation Hindus	...
1	18 Kushtapur	28 miles from Nizamabad	Sri Ramaswamy festival	Magha Bahula Chaturdasi to Phalgunasuddha Chaviti (February-March). 6 days	Local, religious	Sri Ramaswamy	2,000, local and from neighbouring villages. Hindus	There is a choultry
2	20 Nothpalle	24 miles from Dichpalle Railway Station	Rajeswaraswamy festival	Asviyuja Suddha Padyami (September-October). 1 day	Local, religious	Rajeswaraswamy	500, local congregation Hindus	...
3	34 Isapalle	About 16 miles from Nizamabad Railway Station	Venkateswaraswamy festival	From Magha Suddha Purnima (January-February). 2 days	Local, religious	Venkateswaraswamy	500, local congregation Hindus	...
4	I Armur	Taluk headquarters, 16 miles from Nizamabad	1 Venkateswaraswamy festival	Shravana Suddha Tadiya to Eka-dasi (July-August). 9 days	Local, religious	Venkateswaraswamy	5,000; local and from nearby villages. Hindus	...

2 ARMUR TALUK

APPENDIX II

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Serial No.	Location Code No and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Months and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated local or otherwise communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
2 ARMUR TALUK—Contd.									
5	45 Jalalpur	11 miles from Armur and 27 miles from Nizamabad Railway Station	2 Bayazid Khan Urs	19th R a j a b (November-December). 1 day	L o c a l, in memory of the saint	Bayazid Khan	500, local congregation All communities	.	.
			3 Narasimhaswamy festival	Vasakha Bahula Dwadasi (April-May). 1 day	Local, religious	Narasimhaswamy	500, local congregation Hindus	.	
			Ranganayakula kulu festival	Chaitia Suddha Padyami(March-April), and on Krishnashtami, i c Sravana Bahula Ashtami (July-August) 1 day on each occasion	Local, religious	Ranganayakula stone image in human form on serpent bed	Local congregation Hindus	...	
6	47 Magdi	24 miles from Dichpalle Railway Station	Venkateswaraswamy festival	Pushya Suddha Padyami to Panchami (December-January). 5 days	Local, religious	Venkateswara swamy	1,000, local and from the nearby villages Hindus		
7	52 Ratnapur	2 miles from Nizamabad—Nirmal bus route, 10 miles from Armur and 30 miles from Nizamabad	Mallanna Jatara (Kandraya Jatara)	Magha Suddha Purnima to Bahula Saptami (January-February). 8 days	Local, religious	Mallanna image in human form	2,000, local and from neighbouring villages Hindus	Eatables, glassware, books, mill clothes, agricultural implements, bamboo baskets, earthen and wooden toys, etc.	
8	54 Nagapur	10 miles from Armur and 26 miles from Nizamabad Railway Station	Mallanna Jatara	Magha Suddha Purnima to Bahula Chaviti (January-February) 5 days	Local, religious	Mallanna image in human form	Local congregation Hindus		..

9	55 Balkonda	24 miles from Dichpalle Railway Station	Hazarath Multani Pasha Urs	6th Shabhan (December-January). 1 day	Local, in memory of the saint	Hazarath Multani Pasha	2,000, local and from nearby villages. All communities	...	...
10	91 Yergatla	32 miles from Dichpalle Railway Station	Venkateswaraswamy festival	From Magha Suddha Purnima (January-February). 3 days	Local, religious	Venkateswaraswamy	1,000, local and from nearby villages. Hindus	...	...
11	92 Uploor	About 30 miles from Dichpalle Railway Station	Rajeswaraswamy festival	In Magham (January-February). 1 day	Local, religious	Rajeswaraswamy	1,000, local and from nearby villages. Hindus	...	...
12	99 Mortad	32 miles from Nizamabad	Venkateswaraswamy festival	Phalguna Bahula Dasami to Amavasya (February-March). 6 days	Local, religious	Venkateswaraswamy	3,000; local and from nearby villages. Hindus	...	...
13	101 Hasakothur	26 miles from Nizamabad	Mahadevaswamy festival	Phalguna Bahula Padyami to Panchami (February-March). 5 days	Local, religious	Mahadevaswamy	500, local congregation. Hindus	...	...
14	102 Choutpalle	30 miles from Indalwai Railway Station	Lakshminarasimhaswamy festival	Vaisakha Suddha Ekadasi (April-May). 1 day	Local, religious	Lakshminarasimhaswamy	5,000; local and from nearby villages. Hindus	...	...
15	115 Moth	9 miles from Arnur, 11 miles from Dichpalle Railway Station and 26 miles from Nizamabad	Rajeswaraswamy festival	Phalguna Suddha Vidiya (February-March) 1 day	Local, religious	Rajeswaraswamy	5,000; local and from nearby villages. Hindus Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements, toys of various kinds, etc.	..	..
16	120 Babapur	18 miles from Indalwai Railway Station	Babanaithad Shah Vali Urs	14th to 16th of Rajab (November-December). 3 days	Local, in memory of the saint	Babanaithad Shah Vali	1,500; local and from nearby villages. All communities	...	...
17	121 Bheemgal	18 miles from Indalwai Railway Station	Simhadri Narasimhaswamy festival	Kartika Suddha Tadiya to Triodasi (October-November). 11 days	Local, religious	Simhadri Narasimhaswamy	4,000; local and from neighbouring villages. Hindus

APPENDIX II

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1	2	3	4	5	6	7	8	9	10
2 ARMUR TALUK—Concl'd.									
18	126 Argul	12 miles from Dichpalle Railway Station	1 Venkateswaraswamy festival	Magha Bahula Panchami to Saphami (January-February) 3 days	Local, religious	Venkateswaraswamy	500, local and from neighbouring villages. Hindus	...	Khanderaoswamy festival is also celebrated on Margasira Suddha Shashti (November-December)
			2 Khaja Mohammad Hafiz Ali Syed Shah Urs	From 10th Zilhaz (April-May). 3 days	Widely known, in memory of the saint	Khaja Mohammad Hafiz Ali Syed Shah	2,000, local and from distant places, All communities	.	..
			3 Hazrath Gulam Shah Urs	4th Rabi-ul-avval (July-August). 1 day	Widely known, in memory of the saint	Hazrath Gulam Ali Shah	2,000, local and from distant places All communities	...	.
19	127 Ankapur	About 14 miles from Dichpalle Railway Station	Mallanna-swamy festival	Chaitra Suddha Chathurdasi (March-April) 1 day	Local, religious	Mallannaswamy	300, local congregation Hindus	...	...
20	131 Jakranpalle	About 11 miles from Nizamabad Railway Station	Adinathaswamy festival	Chaitra Suddha Purnima (March-April) 1 day	Widely known, religious	Adinathaswamy	3,000, local and from distant places Hindus	.	.
21	135 Kaligota	About 14 miles from Nizamabad Railway Station	Kanderaoswamy festival	Margasira Suddha Shashti to Dasami (November-December). 5 days	Widely known, religious	Kanderaoswamy	1,000, local and from distant places. Hindus	..	...
22	156 Sirkonda	18 miles from Indalwai Railway Station, 24 miles from Armur and 34 miles from Nizamabad	Sivaratri	Magha Bahula Dasami to Amavasya (January-February). 6 days	Widely known, religious	Rameswaraswamy stone Sivalingam	4,000, local and from different places Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books, clothes, agricultural implements, toys etc.	...

23	174 Ravutla	18 miles from Indalwai Railway Station	Gadimakula Rajeswaraswamy swamy festival	Magha Suddha Purnima (January-February). 1 day	Local, religious	Gadimakula Rajeswaraswamy Sivalingam	800, local and nearby villages Hindus	.
3 KAMAREDDY TALUK								
1	5 Kalwaral	1 mile from Hyderabad-Nagapur bus route and 4 miles from Sirnappalle Railway Station on Kacheguda - Manmad metre gauge section of the South Central Railway	Krishnaswamy festival	From Magha Suddha Purnima (January-February). 2 days	Local, religious	Krishnaswamy image in human form	Local congregation Hindus	Glassware, mirrors, combs, handloom clothes, etc
2	13 Sadasivannagar	On Hyderabad - Nagapur bus route 3 miles from Uppalwai Railway Station and 8 miles from Kamareddy	1 Visweswaraswamy and Ekanadaswamy festivals	Phalguna Bahula Panchami to Triodasi (February-March) 9 days	Local, religious	Visweswaraswamy, Sivalingam and Ekanadaswamy image in human form	1,000, local and from neighbouring villages Hindus	...
3	22 Ramareddy	6 miles from Uppalwai	2 Sri Dattajayanti	Margashira Suddha Purnima to Bahula Vidya (November-December) 3 days	Local, religious	Sri Krishnaswamy	2,200, local and from neighbouring villages Hindus	Estables, utensils, lanterns, pictures, photos, clothes, toys, etc
4	41 Yerrapahad	About 9 miles from Kamareddy Railway Station	Rajeswaraswamy Rathothsavam	Chaitra Suddha Navami to Eka-dasi (March-April) 14 days	Widely known, religious	Ramchandra-swamy	6,000, local and from distant places Hindus	...
5	59 Rajampet	2 miles from Talmadla Railway Station and 5 miles from Kamareddy	Venkateswaraswamy festival	Chaitra Suddha Dasami to Chaturdasi (April-May) 5 days	Local, religious	Rajeswaraswamy image in sitting posture with tripod in one hand & with Gouridevi by the side	4,000, local and from nearby villages Hindus	Estables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements, toys, etc
6	66 Sarnappalle	4 furlongs from 70th mile stone on Hyderabad-Nagapur bus route and 2 miles from Kamareddy	Uradamma Jatara	Once in a year according to convenience of the villagers) 1 day	Local, religious	Venkateswaraswamy in human form as at Tirupati	Local and from 12 nearby villages Hindus	Estables, utensils, lanterns, ayurvedic drugs, pictures, photos, clothes, toys, etc
			Uradamma			Uradamma	Local congregation Hindus	.

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2	3	4	5	6	7	8	9	10
3 KAMAREDDY TALUK—Concl'd.								
7 Kama- reddy	1 Taluk headquarters and a Railway Station on Kacheguda — Man- mad section of the Central Railway	1 Vinayaka Chavithi	Bhadrapada Suddha Chaviti to Dwadasi (August-Septem- ber). 9 days	Widely known, religious	Vighneswara image in human form with elephant head	Thousands, lo- cal and from distant places. Hindus
8 Devuni- palle	2 Niranjan Shahvali Urs	2 Niranjan Shahvali Urs	From 6th Ram- zan (January- February) 1 day	Local, in memory of the saint	Niranjan Sh h Vali a tomb	Local and from nearby villa- ges Muslims and Hindus	..	..
9 Chukka- pur	8 miles from Kama- reddy Railway Station	Mallanna Jatara	Margasira Bahula Navami and Dasami (November- December). 2 days	Local, religious	Mallanna image in human form with sword	1,000, local and from nearby villa- ges, Hindus	..	..
10 Jangam- palle	11 miles from Kama- reddy Railway Station	Lakshmi- narasimha- swamy festival	Phalguna Bahula Amavasya to Chaitra Suddha Padyami(March- April). 2 days	Local, religious	Lakshminara- simhaswamy stone image	Local and from nearby villa- ges Hindus	..	..
11 Kachapur	2 miles to the west of Talamdla Railway Station and 7 miles from Kamareddy on Nagpur-Hyderabad bus route	Ganga Jatara	Pushya Bahulo Amavasya (December- January). 1 day	Local, religious	Gangadevi, stone image in feminine form	1,600, local and from neighbouring villages. Hindus	A few shops, eatables	..
12 Domakonda	7 miles from Bikanur Railway Station and 12 miles from Kama- reddy	Bommala- devuni Pochamma Jatara	Jn Magham (January-Febru- ary). Period not specified)	Local, religious	Bommaladevuni Pochamma	600, local and from nearby villages. Hindus	Eatables, uten- sils, lanterns, mi- rrors, combs, pictures, photos, toys, etc.	..
12 Domakonda	2 miles from Talamdla Railway Station, 4 miles to the east of Hyderabad — Nagpur bus route and 12 miles from Kamareddy	Katta- kommu Mallewaras- wamy festi- val	Pushya Bahula Amavasya (December- January). 1 day	Local, religious	Kottakommu Mallewaraswamy	1,000, local and from nearby villa- ges, Hindus	Eatables, mir- rors, combs, torchlights, books, etc.	..

13	125 Amberpet	5 miles from Machareddy and 17 miles from Kamareddy	Venkateswaraswamy festival	Pushya Bahula Amavasya (December-January). 1 day	Local, religious	Venkateswaraswamy, image in human form	Local congregation Hindus	..
14	130 Tujalpur	1 1/2 miles from Bibipet, 16 miles from Talmadla Railway Station and 20 miles from Kamareddy	Ramalingeswaraswamy festival	Pushya Bahula Amavasya (December-January) 1 day	Local, religious	Ramalingeswaraswamy, Sivalingam	Local congregation Hindus	...
15	132 Bibipet	10 miles from Hyderabad-Nagpur bus route, 14 miles from Talmadla Railway Station and 16 miles from Kamareddy	Mahankalamamma Jatara	Magha Bahula Amavasya (January-February) 1 day	Local, religious	Mahankalamamma stone image in human form	1,500, local and from nearby villages Hindus	Eatables, earthenware, lanterns, mirrors, combs, pictures, photos, books, clothes, agricultural implements, etc
4 YELLAREDDY TALUK								
1	44 Gandhari	16 miles from Yellareddy, 13 miles from Kamareddy Railway Station and 25 miles from Nizamabad	Dattatreya-swaramy Jayanti	Margasira Sud-dha Chaturdasi to Bahula Vidiya (November-December) 4 days	Local, religious	Dattatreya-swaramy image with 3 heads in human form	Local congregation Hindus	...
2	51 Ramalakshmanpalle	About 10 miles from Yellareddy and 13 miles from Kamareddy Railway Station	Hanuman Puja	In Chaitram (March-April). 2 days	Local, religious	Hanuman	500, local congregation. Hindus	...
3	64 Lingareddy (Lingareddy Kalyani)	6 furlongs to Nizam-sagar Kamareddy bus route and 2 miles from Yellareddy	Doru Dondappa festival	Pushya Bahula Chaturdasi (December-January) 1 day	Local, memory of the saint	Doru Dondappa, of a tomb	Local and from nearby villages. Hindus	...
4	72 Yellareddy	Taluk headquarters; 26 miles from Kamareddy Railway Station	Srirama Navami	From Chaitra Suddha Padyami (March-April) 15 days	Widely known, religious	Sri Rama, Sita and Lakshmana stone images	1,000, local from distant places. Hindus	Eatables, utensils, lanterns, mirrors, pictures, books, ayurvedic drugs, clothes, agricultural implements and fancy goods
5	93 Shetpalle	3 miles from Yellareddy, 16 miles from Kamareddy Railway Station and also from Nizamabad	Prabhuswaraswamy Jatara	In Phalgunam (February-March) 15 days	Widely known, religious	Prabhuswamy, Sivalingam	5,000, local and from distant places Hindus	Eatables, utensils, lanterns, clothes, agricultural implements, toys, etc.
6	99 Lingampet	About 8 miles from Yellareddy and 15 miles from Kamareddy Railway Station	Mathadi Pochamma Jatara	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Mathadi Pochamma	Local congregation. Hindus	

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1	2	3	4	5	6	7	8	9	10
4 YELLAREDDY TALUK—Concl'd.									
7	104 Shetpalle Sangareddy	11 miles from Yellareddy	Mathadi Pochamma Jatara	Chaitra Suddha Panchami (March-April) 3 days	Local, religious	Mathadi Pochamma stone image in feminine form	300, local and nearby villages Hindus
8	111 Thandur	About 17 miles from Yellareddy and 20 miles from Akanapet Railway Station	Rameswaraswamy festival	In Chaitram (March-April) 2 days	Local, religious	Rameswaraswamy, Sivalingam	1,000, local and from nearby villages Hindus		
9	115 Naga-reddipet	10 miles from Yellareddy—Medak road, 4 miles from Akanapet Railway Station and 36 miles from Nizamabad Railway Station	Nalla Pochamma Jatara	Chaitra Suddha Padyami to Panchami (March-April). 5 days	Local, religious	Nalla Pochamma, stone image in sitting posture	3,000, local and from nearby villages Hindus	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes, agricultural implements, toys, etc.	...
	115 (a) Gopalpet Hamlet of Naga-reddipet	About 4 miles from Akanapet Railway Station, 10 miles from Yellareddy and 36 miles from Nizamabad Railway Station	Pochamma Jatara	In Chaitram (March-April). 3 days	Local, religious	Pochamma	1,000, local congregation Hindus	..	..
10	116 Chionur	About 9 miles from Yellareddy and 18 miles from Akanapet Railway Station	Nalla Pochamma Jatara	Chaitra Suddha Padyami to Tadiya (March-April) 3 days	Local, religious	Nalla Pochamma	Local and from nearby villages Hindus	..	...
5 BANSWADA TALUK									
1	6 Chandur	About 7 miles from Bodhan Railway Station and 17 miles from Banswada	Anjaneyaswamy	Chaitra Suddha Purnima (March—April) 1 day	Local, religious	Anjaneyaswamy	Local congregation Hindus	Eatables, utensils, pictures, books, clothes and toys	.
2	7 Karegaon	19 miles from Banswada	Sangameswaraswamy festival	Chaitra Suddha Dasami to Dwadasi (March-April) 3 days	Local, religious	Sangameswaraswamy	700, local and from neighbouring villages All communities	Eatables, food-stuffs, etc.	...

3	15	Jalalpur	About 6 miles from Banswada - Bodhan Road	Anjanyaswamy Jayanti	Chaitra Suddha Padyami (March-April) 1 day	Local, religious	Anjanyaswamy	Local congregation	..
4	18	Bomman-devpalle	3 miles from Banswada - Bodhan Road, about 6 miles from Banswada and 12 miles from Bodhan Railway Station	Alla Maha Prabhu Jatara	Pushya Bahula Tadiya to Magha Suddha Tadiya (January-February). 16 days	Local, religious	Alla Maha Prabhu image in human form	3,000, local and neighbouring villages. All communities	...
5	20	Namli	4 furlongs from Nizamabad—Nizamsagar road	Maruti Jayanti	In Sravanam (July-August) 1 day	Local, religious	Maruti (Hanuman) stone image	Local congregation All communities	.
6	22	Mylaram	6 furlongs from Banswada - Bodhan road, about 8 miles from Banswada and 13 miles from Bodhan Railway Station	Rajeswaraswamy Seva	In Sravanam (July-August) Period not specified	Local, religious	Rajeswaraswamy	Local congregation All communities	...
7	29	Birkur	5 miles from Nasurula-bad, 7 miles from Palangal and 10 miles from Banswada	Vaiteswaraswamy festival	Ashadha Suddha Ekadasi to Purnima (June-July) 5 days	Local, religious	Vaiteswaraswamy and Rukmabai, images in human form	Local congregation Hindus	..
8	31	Muzapur	7 miles from Banswada by Nachpalle—Damarancha bus route	Sivatatri	During Sivaratric, Magha Bahula Chaturdasi to Parguna Suddha Padyami (February-March). 3 days	Local, religious	Anjanyaswamy	2,000, local and from surrounding villages. Hindus	...
9	33	Chuncholi	At the 20th mile stone on Banswada—Nizamabad road, 7 miles from Banswada and 20 miles from Bodhan Railway Station	Anjanyaswamy Aradhana	From Chaitra Bahula Panchami (March-April) 7 days	Local, religious	Anjanyaswamy	Local congregation Hindus	..
10	37	Nachpalle	About 6 miles from Banswada	Mathadi Pochamma festival	In Chaitram (March-April) (generally on 28th March). 1 day	Local, religious	Mathadi Pochamma	Local congregation Hindus	...
11	38	Kamshetpalle	By the side of Nizamabad—Nizamsagar road	Maruti Aradhana	In Sravanam (July-August) 1 day	Local, religious	Maruti stone image	Local congregation. Hindus	..
12	46	Pedda Gouraram	26 miles from Nizamabad	Ramachandraswamy festival	In Chaitram (March-April) 15 days	Local, religious	Ramachandraswamy	1,500, local congregation Hindus	...

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1	2	3	4	5	6	7	8	9	10
5 BANSWADA TALUK—Contd.									
13	49 Konapur	About 6 miles from Banswada and 24 miles from Bodhan Railway Station	Bandla Teertham	Chaitra Bahula Padyami to Chaviti (March-April) 4 days	Local, religious	Hanuman, Pochamma, Bhudevi and Laxmadevi	1,000, local and from neighbouring villages Hindus
14	50 Ibrahim-pet	30 miles from Nizamabad	Venkateswaraswamy festival	Phalguna Suddha Navami (February-March) 1 day	Local, religious	Venkateswaraswamy	Local congregation. Hindus	...	..
15	54 Someshwar	2 miles from Banswada and 32 miles from Jankampet Railway Station	Venkateswaraswamy festival	Phalguna Bahula Chaturdasi and Amavasya (February-March). 2 days	Local, religious	Venkateswaraswamy, brass image	Local congregation. Hindus	..	.
16	55 Desai-pet	3 miles from Banswada and 28 miles from Nizamabad	Maruti Rathothsavam	Chaitra Suddha Navami to Purnima (March-April) 7 days	Local, religious	Maruti stone image	Local and from neighbouring villages Hindus	Eatables, utensils, lanterns, clothes, agricultural implements and toys	..
17	56 Durki	24 miles from Jankampet Railway Station	Mysamma Jatara	In Chaitram (March-April) 2 days	Local, religious	Mysamma	1,200, local congregation. Hindus	...	...
18	62 Wajidnagar	6 miles from Banswada-Bichkunda bus route and 7 miles from Banswada	Mysamma Aradhana	Margasira Suddha Purnima (November-December). 2 days	Local, religious	Araval Mysamma stone image	2,000, local and from nearby villages. Hindus	Estables, utensils, lanterns, mirrors, combs, etc.	...
19	63 Gundanamli	5 miles from Banswada and 21 miles from Bodhan	Brahma festival	Chaitra Suddha Padyami and Vidiya (March-April) 2 days	Local, religious	Brahma	Local congregation Hindus	..	...

20	64 Bandarajal	6 miles from Banswada and 22 miles from Bodhan	Srirama Navami	Chaitra Suddha Padaymi to Dasami (March-April) 10 days	Local, religious	Sri Rama	local congregation. Hindus	...
21	I Banswada	Taluk headquarters, 20 miles from Bodhan and 32 miles from Jankampet Railway Station	Bethala-swamy festival	Chaitra Suddha Saphami to Dasami (March-April) 4 days	Local, religious	Bethalaswamy stone image in human form with awe inspiring looks	4,000; local and from nearby villages. Hindus	... Eatables, utensils, lanterns, mirrors, combs, photos, books, toys, clothes, agricultural implements, ayurvedic drugs, etc
22	72 Borlam	About 18 miles from Bodhan Railway Station	Mathadi Pochamma festival	In Chaitram (March-April) (generally on 28th March) 1 day	Local, religious	Mathadi Pochamma	1,000, local and from nearby villages. Hindus	...
23	73 Tadkol	32 miles from Nizamabad	Nake Bibi Saheba Urs	14th Shabbhan (December-January) 1 day	Local, in memory of the saint	Nake Bibi Saheba	550, local congregation All communities	...
24	74 Tirmalapur	About 22 miles from Bodhan Railway Station	Nalla Pochamma Jatar	In Chaitram (March-April) (generally on 28th Maach). 1 day	Local, religious	Nalla Pochamma	300, local congregation. Hindus	...
25	76 Pedda Rampur	7 miles from Pittam and 22 miles from Bodhan Railway Station	Srirama Navami	From Chaitra Suddha Navami (March-April) 7 days	Local, religious	Ramanjancayulu, image in monkey form	Local congregation. Hindus	...
26	80 Katepalle	3 miles from Pedda Kodagpal on Hyderabad-Nanded bus route, 32 miles from Banswada and 50 miles from Kamareddy Railway Station	Anjaneyaswamy Aradhana	Vaisakha Suddha Purnima (April-May). 1 day	Local, religious	Anjaneyaswamy, image in monkey form	Local congregation. Hindus	...
27	82 Allapur	2 miles from Chinna Kodagpal on Hyderabad-Nanded bus route, 33 miles from Banswada and 50 miles from Nizamabad	Anjaneyaswamy festival	Vaisakha Suddha Purnima (April-May) 1 day	Local, religious	Anjaneyaswamy, image in monkey form	Local congregation Hindus	...
28	84 Chinna Kodagpal	24 miles from Banswada, 40 miles from Kamareddy and 44 miles from Nizamabad	Rameswaraswamy Mahothsavam	On the last Monday in Sravanam (July-August). 1 day	Local, religious	Rameswaraswamy, stone Sivalingam	2,000; local and from neighbouring villages. Hindus	... Eatables, utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, etc.

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1	2	3	4	5	6	7	8	9	10

5 BANSWADA TALUK—Concl'd.

29	95 Pedda Annaram	3 miles from Pitlam-Rampur road, 5 1/2 miles from Banswada and 17 miles from Bodhan Railway Station	Nalla Pochamma Jatar	In the bright fortnight of Chaitram (March-April) 1 day	Local, religious	Nalla Pochamma, stone image in human form	500, local and from neighbouring villages, Hindus
30	102 Galipur	8 miles from Banswada and 28 miles from Bodhan Railway Station	Hanuman Jayanti	Chaitia Suddha Purnima (March-April) 1 day	Local, religious	Hanuman, stone image	Local congregation, Hindus	..	..
31	104 Thunke-palle	About 10 miles from Banswada and 26 miles from Bodhan Railway Station	Vasaraswamy festival	Not specified, 4 days	Local, religious	Vasaraswamy	Local congregation, Hindus	..	...
32	106 Narva	12 miles from Banswada and 28 miles from Bodhan Railway Station	Anjaneyaswamy Saphaham	Vaisakha Suddha Dasami to Bahula Padyami (April-May) 7 days	Local, religious	Anjaneyaswamy stone image in monkey form	Local congregation, Hindus	...	..
33	108 Gunkul	1 mile from Mohamadnagar and 40 miles from Bodhan Railway Station	Hanuman Aradhana	Jaistha Suddha Panchami to Triodasi (May-June) 9 days	Local, religious	Hanuman	Local congregation, Hindus	...	..
34	113 Vaddepalle	18 miles from Banswada and 35 miles from Kamareddy Railway Station	Nalla Pochamma Panduga	Vaisakha Bahula Padyami and Vidiya (April-May), 2 days	Local, religious	Nalla Pochamma stone image in feminine form	Local congregation, Hindus	..	..
35	119 Achampet	18 miles from Banswada and 32 miles from Kamareddy Railway Station	Yellamma Jatar	In Vaisakham (April-May), 4 days	Local, religious	Yellamma image in feminine form on lion	Local congregation, Hindus	...	...

36	120 Arepalle	20 miles from Banswada, 32 miles from Bodhan Railway Station, 28 miles from Kamareddy Railway Station and 50 miles from Nizamabad	Yellamma Jatara	From the first Tuesday to Friday in the fortnight of Vaisakh (April-May). 4 days	Local, religious	Yellamma, stone image	Local and from neighbouring villages Hindus	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys	...
37	122 Ramireddipet	30 miles from Banswada and 45 miles from Bodhan Railway Station	Srirama Navami	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Sri Rama, image in human form	Local congregation Hindus	...	..
38	123 Nizampet	About 40 miles from Kamareddy Railway Station	Kanakadurga Jatara	Vaisakha Suddha Triodasi to Bahula Tadiya (April-May). 6 days	Local, religious	Kanaka Durgamma wooden image on lion	Local congregation Hindus	..	..
6 MADNUR SUB-TALUK									
1	2 Salabathpur	1 mile to the west of Madnur and 54 miles from Nanded Railway Station	Hanuman Jayanti	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Hanuman, image in human form of Maruti	5,000 to 6,000, local and from nearby villages Hindus	Eatables, toys and other consumer goods	..
2	6 Sonala	2 miles to the north of Madnur and 59 miles from Nanded Railway Station	Hanuman Jayanti	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Veera Hanuman, 4 feet high stone image	Local congregation, Hindus	..	...
3	8 Thadhiperga	2 miles to the north of Madnur and 59 1/2 miles from Nanded Railway Station	Hanuman Jayanti	Once in 3 years in Chaitram (March-April). 1 day	Local, religious	Hanuman, 4 feet high stone image	Local congregation Hindus	...	..
4	22 Madnur	Tahuk headquarters; about 16 miles from Bodhan Railway Station and 30 miles from Nizamabad	Lakshminaraswamy festival	In Vaisakh (April-May). 1 day	Local, religious	Lakshminarasimhaswamy	Local congregation, Hindus	..	..
5	31 Kochira	4 miles from Madnur and 58 miles from Nanded Railway Station	Govinda Maharaju festival	From Chaitra Bahula Amavasya (March-April). 3 days	Local, religious	Govinda maharaju, 4 feet high stone image	Local congregation Hindus	..	.
6	42 Hasgul	About 8 miles from Madnur and 15 miles from Bodhan Railway Station	Mallikarjuna Mahadeva festival	Bhadrapada Suddha Vidiya (August-September). 1 day	Local, religious	Mallikarjuna Mahadeva	Local congregation, Hindus	...	.

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Months and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
6 MADNUR SUB-TALUK—Concld.									
7	46 Lachan	About 5 miles from Madnur and 17 miles from Bodhan Railway Station	Mysamma uthsavam	Once in 3 years; either in December or January 2 days	Local, religious	Mysamma	Local congregation, Hindus	...	...
8	56 Peddagholla	About 11 miles from Madnur and 29 miles from Bodhan Railway Station	Manik Prabhu festival	Margasira Suddha Ekadasi to Purnima (November-December), 5 days	Local, religious	Manik Prabhu	Local congregation, Hindus	...	...
9	71 Chinna-Devada	13 miles from Madnur and 45 miles from Bodhan Railway Station	Venkateswaraswamy festival	Chaitra Suddha Purnima (March-April), 2 days	Local, religious	Venkateswaraswamy, stone image in human form	600; local and from nearby villages All communities	...	...
10	73 Bichkonda	About 11 miles from Madnur and 46 miles from Bodhan Railway Station	Sivaratri	Magha Bahula Triodasi to Amavasya (January-February), 3 days	Local, religious	Basalingappa-swamy	4,000, local and from nearby villages Hindus	...	...
11	76 Pedda Devada	14 miles from Madnur and 46 miles from Bodhan Railway Station	Basaveswaraswamy festival	Vaisakha Suddha Purnima (April-May), 1 day	Local, religious	Basaveswaraswamy, image in nandi form	600, local congregation Hindus	...	...
12	78 Pedda Dhadgi	3 miles from Hyderabad—Nanded bus route and 13 miles from Madnur	Lakshamma puja	Once in 3 or 4 years in Vaisakham (April-May) 2 days	Local, religious	Lakshamma, wooden image	Local congregation Hindus	...	...
13	80 Rajapur	4 miles from Takadpalle and 20 miles from Madnur	Venkateswaraswamy Rathothsavam	In Vaisakham (April-May), 1 day	Local, religious	Venkateswaraswamy	Local congregation Hindus	...	...
14	85 Chinna Takadpalle	2 furlongs from Nanded—Hyderabad road and 16 miles from Madnur	Mathadi Pochamma festival	Vaisakha Bahula Chaturdasi (April-May), 1 day	Local, religious	Mathadi Pochamma, image in human form	Local congregation Hindus	...	...

15	89 Kowlas	About 10 miles from Madnur and 23 miles from Bodhan Railway Station	Sankaracha- charya Jayanti	Vaisakha Padyami to Panchami (April-May). 5 days	Local, religious	Sankaracharya, image in human form	Local congre- gation. Hindus	...
16	94 Baswapur	7 miles from Nizam- sagar—Nanded road, 10 miles from Madnur and 25 miles from Bodhan Railway Station	Basavanna Jayanti	Chaitra Suddha Navami and Dasami (March- April). 2 days	Local, religious	Basavanna, image in Nandi form	Local congre- gation. Hindus	...
7 BODHAN TALUK								
1	4 Kopperga	About 8 miles from Bodhan Railway Sta- tion	Narasimha- swamy festi- val	In Asviyujam (September-October). 1 day	Local, religious	Narasimhaswamy	500, local con- gregation. Hindus	...
2	5 Hangarga	About 9 miles from Bodhan Railway Sta- tion	Shah Hus- sain Saheb urs	16th Azar (Sep- tember-October). 1 day	Local, memory of the saint	Shah Hussain memory of Saheb	1,000, local congregation All communi- ties	...
3	6 Khandakurthi	10 miles from Bodhan Railway Station	Srirama Na- vami	Chaitra Suddha Navami (March- April). 1 day	Local, religious	Sri Ramachandra- swamy	Local congre- gation. Hindus	...
4	7 Neela	8 miles from Bodhan Railway Station	Srirama Na- vami	Chaitra Suddha Navami (March- April). 1 day	Local, religious	Sri Rama	Local congre- gation. Hindus	...
5	14 Ranjai	About 5 miles from Yedpalle Railway Sta- tion and 6 miles from Bodhan	Neelakante- swaraswamy festival	Phalguna Bahula Ekadasi (Febr- uary-March). 1 day	Local, religious	Neelakanteswara- swamy, Sivalingam	500; local congregation. Hindus	...
6	16 Pegadpalle	6 miles from Bodhan Railway Station	Bhavani Jata	Chaitra Suddha Purnima (March- April). 1 day	Local, religious	Bhavani Devi	400; local con- gregation. Hindus	...
7	23 Salora	About 3 miles from Bodhan Railway Sta- tion	Rajeswara- swamy festi- val	Chaitra Suddha Navami (March- April). 1 day	Local, religious	Rajeswaraswamy	300, local con- gregation. Hindus	...
8	26 Mandhar- na	5 miles from Salora and about 10 miles from Bodhan Railway Station	Budan Peer urs	Chaitra Suddha Purnima (March-April). 1 day	Local, in memory of the saint	Budan Peer, a tomb	2,000, local and from nearby villa- ges. All com- munities	...

APPENDIX II

STATEMENT OF FAIRS AND FESTIVALS

Sl. No.	Location Code No and name of the Village/Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Months and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation, local or otherwise Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
7 BODHAN TALUK—Contd.									
9	I Bodhan	Taluk headquarters and Railway Station on Nizamabad-Bodhan metre gauge section of the South Central Railway	1 Sivaratri	Magha Bahula Chaturdasi (January-February) 1 day	Widely known, religious	Siva, Sivalingam	10,000, local and from distant places. Hindus	..	..
			2 Sri Gopala Krishnaswamy festival	Sravana Suddha Dasami (July-August) 1 day	Local, religious	Sri Gopala Krishnaswamy	500, local congregation Hindus	.	.
			3 Bhavani-Jatara	Asvini Suddha Panchami (September-October) 1 day	Local, religious	Bhavani Devi	500, local congregation Hindus	..	..
			4 Syed Jalal Bukhari urs	From 15th Safar (June-July) 2 days	Local, in memory of the saint	Syed Jalal Bukhari	2,000, local and from neighbouring villages All communities	..	.
			5 Mian Masum Saheb urs	4th Moharram (May-June) 2 days	Local, in memory of the saint	Mian Masum Saheb, a tomb	500, local congregation All communities	..	.
10	47 Ambam	8 miles from Bodhan Railway Station	Gajjalamma Jatara	Karthika Suddha Purnima and Bahula Padyami (October-November) 2 days	Local, religious	Gajjalamma, wooden image in human form with awe-inspiring looks	Local and from nearby villages Hindus	Eatables, utensils, mirrors, lanterns, combs, pictures, toys, clothes, etc	.
11	54 Jankampet	A Railway Station on Kacheguda - Manmad metre gauge section of the South Central Railway	1 Narasimhaswamy festival	From Magha Bahula Chaturdasi (January-February) 2 days	Local, religious	Narasimhaswamy	2,000, local and from nearby villages Hindus	.	.
			2 Tahar Saheb urs	5th Khundad (March-April) 1 day	Local, in memory of the saint	Tahar Saheb, a tomb	Local congregation All communities	...	..

12	55 Pedda Thana (Thana Kalan)	3 miles from Jankam- pet Railway Station	Shaik Fareed Saheb urs	27 th Safai (June-July). 1 day	Local, in memory of the saint	Shaik Fareed Saheb	200, local congregation All communi- ties	..
13	56 Kurnaa- palle	6 miles from Bodhan Railway Station	Syed Habib Saheb urs	30th Zeckhad (March-April) 1 day	Local, in memory of the saint	Syed Habib Saheb	300, local congregation. All communi- ties	...
14	57 Mosra	7 miles from Bodhan Railway Station	1 Srirama Navami	Chatra Suddha Navami to Purnima (March-April) 7 days	Widely known, religious	Sri Rama with Sita, Lakshmana and Anjaneya, marble images in human form	5,000, local and from distant places Hindus	.. Eatables, uten- sils, lanterns, books, photos, clothes, toys, agricultural implements
15	65 Sangam	4 miles from Bodhan Railway Station	2 Mahadev festival	Magha Bahula Vadiya (January- February) 1 day	Local, religious	Mahadev	500, local congregation Hindus	..
16	69 Rudroor	1 mile from Nizama- bad—Nizamsagar bus route and 6 miles from Bodhan Railway Station	Syed Haji Mian urs	From 30th Zee- khad (March- April) 3 days	Local, in memory of the saint	Syed Haji Mian, a tomb	200, local congregation. All communi- ties	..
17	74 Raikoor	About 5 miles from Bodhan Railway Station	Raval Saheb Malik urs	In Vaisakham (April-May) 1 day	Local, in memory of the saint	Raval Saheb Malik	1,000, local congregation All communi- ties	...
18	80 Kotgir	About 7 miles from Bodhan Railway Station	Pandari Ranga bhaJan	Ashadha Suddha Ekadasi to Purnima (June- July) 5 days	Local, religious	Vithaleswara- swamy, stone image	Local congre- gation. Hindus	..
19	91 Pothangal	About 10 miles from Bodhan Railway Station	Lingamayya Jatara	In Bhadrpadam (August-Septem- ber) 1 day	Local, religious	Lingamayya	10,000, local and from surrounding villages. Hindus	...
20	94 Kallur	3 miles from Pothan- gal—Bodhan bus route and 12 miles from Bodhan	Hanuman Jayanti	Chatra Suddha Purnima (March-April) 1 day	Local, religious	Hanuman, stone image in monkey form	800, local and from neigh- bouring villages Hindus	Eatables, uten- sils, lanterns, mirrors, combs, pictures, clothes, agricultural implements, toys, etc

21	108 Varni	8 miles from Jankam- pet Railway Station	Veera-bha- dra-swamy festival	Phalguna Bahula Ekadasi (Febru- ary-March). 1 day	Local, religious	Veera-bhadra- swamy	300; local congregation. Hindus	...	...
22	111 Govur	7 miles from Bodhan Railway Station	Srirama Navami	Chaitra Suddha Padyami to Dasami (March- April) 10 days	Local, religious	Sri Rama, stone image in human form	Local congre- gation, Hindus	...	...

APPENDIX III **LIST OF MARKETS AND SHANDIES**

[43]

Name of the market or Shandy 1	Location of Market Town/ Village in which Market or Shandy is located 2	Main items of business 3	Days of operation 4
NIZAMABAD TALUK			
Nizamabad Market	Nizamabad	Cotton and all Agricultural Commodities	All the days of the year except notified holidays
ARMUR TALUK			
Weekly Market	Dudgaon	Bulls, clothes and vegetables, etc	Sunday
—do—	Bheemgal	Vegetables, clothes, etc	Monday
—do—	Kammarpalle	Bulls	Sunday
—do—	Armur	Vegetables, clothes, etc	Wednesday
KAMAREDDY TALUK			
Kamareddy Market	Kamareddy	Cotton, oils, agricultural commodities, fruits, ghee, chillies etc	All days except Sundays, New-moon day and notified holidays
BANSWADA TALUK			
Weekly Market	Banswada	Cattle, chillies, onions, garlic, paddy, rice and jowar	Thursday
—do—	Bukur	Vegetables and all pulses	Tuesday
—do—	Mirzapur	Vegetables, pulses, rice and paddy	Monday
—do—	Nasurullabad	Vegetables and pulses	Wednesday
—do—	Chardur	Rice, Jowar, Onion, Vegetables	Monday
—do—	Pitlam	Cattle, chillies, garlic, jowar, paddy, onion	Friday
—do—	Nizamsagar (Banjapalle)	Paddy, rice, jowar, chillies and pulses	Saturday
MADNUR INDEPENDENT SUB-TALUK			
Madnur Market	Madnur	Agricultural commodities, ghee, jaggery, chillies, fruits, pulses, etc.	All days except Saturdays and notified holidays
BODHAN TALUK			
Weekly Market	Bodhan	Foodgrains and clothes	Sunday
—do—	Salora	Foodgrains, Vegetables and miscellaneous items	Friday
Weekly Bazar	Hunsa	Grains and Vegetables	Thursday
Weekly Market	Pothangal	Cattle and Foodgrains	Monday
—do—	Satapur	—do—	Saturday
—do—	Kotigar	—do—	Wednesday
—do—	Yedpalle	—do—	Tuesday
—do—	Mosra	Foodgrains	Wednesday
—do—	Varni	Foodgrains and Vegetables	Tuesday
—do—	Rudroor	Foodgrains, Vegetables and clothes, etc	Friday

Note : Particulars of markets in Yellareddy Taluk are not ascertainable

Source . 1. Tahsildars of Armur, Banswada and Bodhan

2 Assistant Marketing Officer, Nizamabad

3 Assistant Director of Marketing, Nizamabad Region, Nizamabad

APPENDIX IV LIST OF FAIRS

Period of fair 1	Duration 2	Taluk 3	Village where the fair is held 4	The festival, if any, with which the fair is connected 5	Articles sold 6
January-February	1 day	Nizamabad	Khanapur	Veerabhadraswamy festival	Eatables, utensils, mirrors, combs, toys, etc
	2 days	Nizamabad	Nizamabad	Neelakanteswaraswamy festival	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, toys, ayurvedic drugs, agricultural implements, etc
	8 days	Armur	Ratnapur	Mallanna Jatara (Kanderaya Jatara)	Eatables, glassware, books, mill clothes, agricultural implements, bamboo baskets, earthen and wooden toys, etc
	6 days	Armur	Sirkonda	Sivaratri	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, books clothes, agricultural implements, toys, etc
	2 days	Kamareddy	Kalwaral	Krishnaswamy festival	Glassware, mirrors, combs, handloom clothes, etc
	Period not specified	Kamareddy	Kachapur	Bomaladevuni Pochamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, toys, etc
	1 day	Kamareddy	Bibipet	Mahankalamma Jatara	Eatables, earthenware, lanterns, mirrors, combs, pictures, photos, books, clothes, agricultural implements, etc
February-March	16 days	Banswada	Bommandevpalle	All a Mahaprabhu Jatara	Eatables, utensils, lanterns, pictures, photos, books, clothes and toys
	1 day	Armur	Moth	Rajeswaraswamy festival	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements, toys of various kinds, etc
	1 day	Kamareddy	Bhiknur	Siddeswaraswamy Rathothsavam	Photos, sweets, etc.
	15 days	Yellareddy	Shetpalle	Prabhuswamy Jatara	Eatables, utensils, lanterns, clothes, agricultural implements, toys, etc.
March-April	3 days	Banswada	Mirzapur	Sivaratri	Eatables, utensils, mirrors, combs, clothes, mats, etc
	5 days	Nizamabad	Sarangapur	Srirama Navami	Domestic and cosmetic goods
	3 days	Kamareddy	Yerrapahad	Rajeswaraswamy Rathothsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, clothes, agricultural implements, toys, etc.
	15 days	Yellareddy	Yellareddy	Srirama Navami	Eatables, utensils, lanterns, mirrors, pictures, books, ayurvedic drugs, clothes, agricultural implements, and fancy goods
	5 days	Kamareddy	Nagareddipet	Nalla Pochamma Jatara	Eatables, utensils, lanterns, mirrors, combs, photos, books, clothes, agricultural implements, toys, etc
	1 day	Banswada	Chandur	Anjaneyaswamy Jayanti	Eatables, utensils, pictures, books, clothes and toys

3 days	Banswada	Koregaon	Sangameswaraswamy festival	Eatables, foodstuffs, etc
7 days	Banswada	Desaipeet	Maruti Rathotsavam	Eatables, utensils, lanterns, clothes, agricultural implements and toys
4 days	Banswada	Banswada	Bethalaswamy festival	Eatables, utensils, lanterns, mirrors, combs, photos, books, toys, clothes, agricultural implements, ayurvedic drugs
7 days	Madnur	Salabathpur	Hanuman Jayanti	Eatables, toys and other consumer goods
7 days	Bodhan	Mosra	Srirama Navami	Eatables, utensils, lanterns, books, photos, clothes, toys, agricultural implements
1 day	Bodhan	Kallur	Hanuman Jayanti	Eatables, utensils, lanterns, mirrors, combs, pictures, clothes, agricultural implements, toys, etc
5 days	Kamareddy	Rajampet	Venkateswaraswamy festival	Eatables, utensils, lanterns, ayurvedic drugs, pictures, photos, clothes, toys, etc
4 days	Banswada	Arepalle	Yellamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, photos and toys
1 day	Banswada	Chinna Kodagall	Rameswaraswamy Mahotsavam	Eatables, utensils, lanterns, mirrors, combs, pictures, photos, agricultural implements, toys, etc
2 days	Bodhan	Ambam	Gajjalamma Jatara	Eatables, utensils, lanterns, mirrors, combs, pictures, toys, clothes, etc
3 days	Kamareddy	Sadasivanagar	Sri Datta Jayanti	Eatables, utensils, lanterns, pictures, photos, clothes, toys, etc
2 days	Banswada	Wajudnagar	Mysamma Jatara	Eatables, utensils, lanterns, mirrors, combs, etc
1 day	Kamareddy	Jangampalle	Ganga Jatara	Eatables, etc
1 day	Kamareddy	Domakonda	Katlakommu Malleswaraswamy festival	Eatables, mirrors, combs, torchlights, books, etc

GLOSSARY

<i>Abhishekam</i>	Religious rite of pouring or sprinkling sacred waters on the image of a deity	<i>Gandadeepam</i>	Taking burning wick under a canopy; the wick burning before the image of a deity
<i>Agarbathis</i>	Incense sticks	<i>Golram</i>	Clan
<i>Agnigundam</i>	Fire pit	<i>Harikatha</i>	Legends of exploits of Gods or heroes narrated in songs with music and dance
<i>Akhandanamasmarana</i>	Incessant recital of God's name	<i>Harinamasmarana</i>	Chanting the names of Lord Vishnu
<i>Aradhana</i>	Special worship	<i>Homam</i>	Sacrifice
<i>Bandlu theeyuta</i>	Taking out the carts in a procession	<i>Jagarana</i>	Keeping awake the whole night meditating on God
<i>Bhagavatam</i>	A sacred book of Vaishnava cult	<i>Janda</i>	Flag
<i>Bhajana</i>	Singing in chorus in praise of God	<i>Jatara</i>	Fair having religious importance
<i>Bonalu</i>	A preparation of rice and greengram dhal intended for offering to a deity	<i>Jayanti</i>	Birth day celebration
<i>Chakrateertham</i>	Taking the <i>chakram</i> (disc of Lord Vishnu) to a well or pond for washing in the waters	<i>Kalakshepam</i>	Pastime
<i>Chavadi</i>	A common meeting place for all elders in the village for gossiping, etc.	<i>Kalasam</i>	A vessel of copper, brass or even of earth into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves with their tips upwards
<i>Cheruvu</i>	Tank or pond	<i>Kalyanam</i>	Marriage
<i>Dakshina</i>	Cash paid to <i>pujari</i> or <i>purohit</i> on ceremonial occasions	<i>Kappam</i>	Tax
<i>Dandakam</i>	Verse in praise of God or Goddess	<i>Kolatham</i>	A dance to the beats of short sticks held in hands
<i>Dappu</i>	Drum	<i>Koneru</i>	Tank or pond
<i>Darga</i>	Place of religious importance for Muslims (generally a tomb)	<i>Kumbham</i>	Heap of cooked rice
<i>Darshan</i>	Audience	<i>Lingam</i>	Phallus symbolising Lord Siva
<i>Deeparadhana</i>	Lighting of oil lamps before the deity	<i>Mangaluharati</i>	Flame of prosperity offered to mortals as well as at the end of an event
<i>Dharmasatram</i>	Choultry		
<i>Dwajarahnam</i>	Inauguration of the festival (flag hoisting)		

<i>Mantapam</i>	. . .	A small room with pillars and roof, all of stone, a structure for placing an idol	<i>Rudrabhishekham</i>	. . .	<i>Abhishekham</i> to Lord Siva reciting Rudram—a special composition
<i>Mantram</i>	. . .	Incantation or a spell; it also 'denotes hymn, sacred text and mystical verse	<i>Sami</i>	. . .	A kind of tree connected with epics (<i>prosopis spicigera</i>)
<i>Moolavigramam</i>	. . .	Presiding deity	<i>Sankusthapana</i>	. . .	Laying the foundation stone
<i>Nandi</i>	. . .	Sacred bull—Vehicle of Lord Siva	<i>Seva</i>	. . .	Worship
<i>Nakshatra</i>	. . .	Star	<i>Teertham</i>	. . .	Sacred water; celebration of festival
<i>Naivedyam</i>	. . .	Offering in kind made to God and consumed later	<i>Thambulam</i>	. . .	The whole apparatus of betel, i.e., leaf, nut, <i>chunnam</i> and spicery in the manner the Indians take it; generally betel leaves and arecanuts
<i>Panduga</i>	. . .	Festival	<i>Uthsavam</i>	. . .	Procession
<i>Parayana</i>	. . .	Recitation	<i>Vahanam</i>	. . .	Vehicle
<i>Pelalu</i>	. . .	Fried millet	<i>Vigraham</i>	. . .	Idol
<i>Prasadam</i>	. . .	Eatables distributed after offering to deity	<i>Vimanam</i>	. . .	Aerial Chariot; the tower over the main shrine
<i>Pujari</i>	. . .	Priest, one who conducts worship	<i>Vishesha Seva</i>	. . .	Special worship
<i>Puranam</i>	. . .	Story relating to God or Goddess	<i>Vivaham</i>	. . .	Marriage
<i>Putnalalu</i>	. . .	Fried bengalgram	<i>Vratham</i>	. . .	Vow or worship in fulfilment of a vow
<i>Puttuvendrukaluteeyuta</i>	. . .	Tonsure ceremony	<i>Yogi</i>	. . .	One who attained special powers through penance
<i>Rathotsavam</i>	. . .	Car festival, chariot procession			

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Choutpalle	Armur	10			
			Lachan	Madnur	40
Desaipet	Banswada	31	Lingampet	Yellareddy	24
Dewanpalle	Kamareddy	16	Lingareddypet	Yellareddy	23
Dharipalle	Nizamabad	6			
Dichpalle	Nizamabad	5	Madnur	Madnur	40
Domakonda	Kamareddy	18	Magdi	Armur	8
Durki	Banswada	31	Maklur	Nizamabad	2
Dusgaon	Nizamabad	5	Mallapur	Nizamabad	6
			Mandharna	Bodhan	46
Errapahad	Kamareddy	14	Manikbhandei	Nizamabad	2
			Mirzapur	Banswada	29
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Gundanamli	Banswada	32	Mylaram	Banswada	28
Gundaram	Nizamabad	2			
Gunkul	Banswada	36	Nachpalle	Banswada	30
			Nagapur	Nizamabad	1

<i>Name of village or town</i>	<i>Taluk or Sub-taluk</i>	<i>Page No</i>	<i>Name of village or town</i>	<i>Taluk or Sub-taluk</i>	<i>Page No</i>
1	2	3	1	2	3
Nagapur	Armur	9	Salabatpur alias Mirzapur	Madnur	39
Nagareddipet	Yellareddy	25	Salora	Bodhan	46
Nallavalle	Nizamabad	6	Sangam	Bodhan	50
Namli	Banswada	28	Sarangapuram	Nizamabad	3
Narva	Banswada	35	Sarampalle	Kamareddy	15
Neela	Bodhan	45	Shaikhapur	Nizamabad	1
Nizamabad	Nizamabad	4	Shatpalle Sangareddy	Yellareddy	24
Nizampet	Banswada	38	Shetpalle	Yellareddy	24
Noothpalle	Armur	7	Siranpalle	Nizamabad	1
			Sirkonda	Armur	12
Pedda Annaram	Banswada	35	Sirpur	Nizamabad	3
Pedda Devada	Madnur	43	Someshwar	Banswada	31
Pedda Dhadgi	Madnur	43	Sonala	Madnur	39
Peddagouraram	Banswada	30			
Peddagholla	Madnur	41			
Pedda Rampur	Banswada	33	Tadkol	Banswada	33
Pedda Thana (Thana Kalan)	Bodhan	49	Thadihipparga	Madnur	39
Pegadpalle	Bodhan	46	Thandur	Yellareddy	25
Pothangal	Bodhan	51	Thirmalapur	Banswada	33
			Thunkepalle	Banswada	35
			Tujalpur	Kamareddy	18
Rajapur	Madnur	43			
Rajampet	Kamareddy	14	Uploor	Armur	9
Rajkoor	Bodhan	50			
Ramadgu	Nizamabad	6			
Ramalakshmanpalle	Yellareddy	23	Vaddepalle	Banswada	36
Ramareddy	Kamareddy	13	Varni	Bodhan	51
Ramreddipet	Banswada	37			
Ranjal	Bodhan	45			
Ratnapur	Armur	8			
Ravutla	Armur	12	Wajidnagar	Banswada	31
Rudroor	Bodhan	50			
Sadasivanagar	Kamareddy	13	Yamcha	Nizamabad	1
Sanganathpalle	Kamareddy	17	Yellareddy	Yellareddy	23
			Yergatla	Armur	9

E R R A T A

<i>No.</i>	<i>Column No</i>	<i>Line</i>	<i>For</i>	<i>Read</i>
1)	(2)	(3)	(4)	(5)
1	1	15 from top	Siranpalle	Sirnapalle
3	2	18 from top	<i>Censu</i>	<i>Census</i>
4	1	17 from bottom	back by	back to
10	2	5 from top	Gundla	Goundla
12	2	8 from top	one	an
13	2	5 from top	pomps	pomp
15	2	17 from top	Shan Vali	Shah Vali
19	1	8 from top	Makareddy	Kamareddy
24	2	7 from top	Padmasali's	Padmasalis
30	2	7 from bottom	sheeps	sheep
42	1	2 from top	cought	caught
42	2	19 from top	tombw as	tomb was
51	1	19 from top	<i>artikaK</i>	<i>Kartik</i>

NDIX I

[8]	2	10th line Second para	defferent	different
[8]	2	last line Third para	defferent	different
[13]	1	S No 13-10th line	Pndavas	Pandavas
[13]	2	S No 14-12th line	fnal	final